

Gay Community News

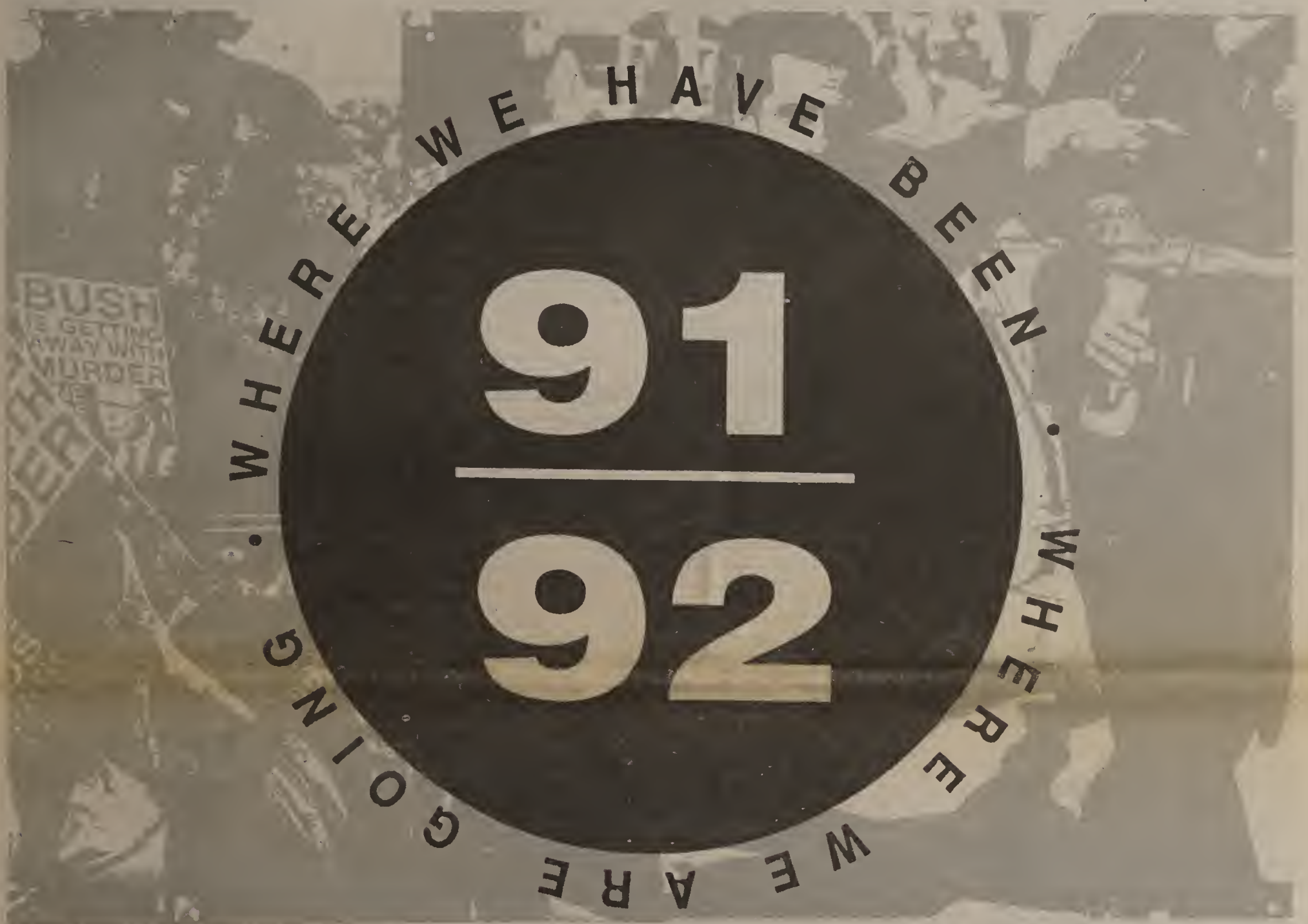
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Coming out under fire in Houston

By **Juan R. Palomo**

It wasn't exactly Stonewall, but the July 4 murder of Paul Broussard outside a gay bar by 10 young suburban punks had a dramatic—and traumatic—effect on Houston's gay and lesbian community.

It was a community that was still attempting to recover from the shell shock of the defeat, by referendum, of the city council's attempt a few years earlier to guarantee equal rights for all; from the perceived betrayal of a mayor who was first elected with the help of the gay community; and the devastating toll of AIDS.

It was a community that had decided that it was more important and prudent to quietly take care of its own without challenging too loudly the straight community's neglect and hostility.

Broussard's death changed all that. Suddenly, for many gay Houstonians, staying out of the straight world's way wasn't enough to keep the harsh and hateful realities of a bigoted world away. It gave the needed impetus and sense of purpose and direction to a Queer Nation organization that wasn't quite yet certain what role it could play. The mostly young Queer Nationalists surprised even themselves by quickly organizing a protest march that attracted hundreds of people—and the attention of most of Houston.

Their militancy prodded the older, established gay and lesbian leaders to join in the demand for a meaningful police response. And they got it: the Houston Police Department, for the first time, started a sting operation (dubbed Operation Vice Versa) consisting of police officers posing as gay men (yes, even holding hands) in Montrose, Houston's gay area, to attract would-be assailants. To their surprise, the officers did attract attackers and admitted that they now knew what it was like to be gay in a hateful world.

Unfortunately, by the end of the year, the cops were back to their old tricks: nabbing men for having sex in Memorial Park and other places after having lured them there.

My own attempt to come out in my *Houston Post* column (in response to Broussard's murder) and my firing after I refused to keep quiet about it gave Queer Nation and many in the gay community a new cause and a new sense of power after I was rehired a week later.

Politically, the year proved a mixed bag. The older Lesbian and Gay Political Caucus misread the political scene and backed Mayor Kathy Whitmire for a third term (on the theory that she would only be in office two more years) when it was evident she was in trouble. Whitmire didn't even make it into the runoff. The Caucus then endorsed Black state Rep. Sylvester Turner, who was beaten by a 66-year-old white millionaire, Bob Lanier, who was endorsed by a number of the Queer Nation members. Turner, who was subjected to a barrage of last-minute dirty campaign attacks that suggested he might be gay, barely carried the gay precincts.

Anise Parker, an openly lesbian candidate for the city council from the district that includes Montrose, was defeated soundly by the incumbent after she conducted a lack-luster campaign.

As the year ended, the gay community found itself speculating what the new administration would mean, whether Lanier would live up to his promises to involve gay people in his administration and—more important—to listen to the concerns of the community. □

Juan R. Palomo is a columnist and editorial writer for the Houston Post.

The year in review articles in this special issue are the first in a series

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GCN Positions All GCN positions require commitments to lesbian/gay liberation, feminism, anti-racism, an awareness of class issues, and collective decision-making.

Salary/Benefits: All positions pay \$230/week and include health life insurance through Harvard Community Health Plan. dental allowance. sick leave. and four weeks paid vacation. GCN offers staff members responsibility for their own jobs. with flexibility and ample room for innovation.

Please send resume and cover letter to: GCN Job Search Committee. 62 Berkeley St., Boston. MA 02116.

How loud must we scream?

Dear GCN:

This is in response to the interview of Judy Greenspan, GCN December 1-7, 1991. First, I would like to say that as a prisoner, operating a small organization with a primary focus in litigating the rights of gay and HIV positive prisoners, I found Judy Greenspan to be an invaluable resource. The support she gave me, such as locating witnesses and participating in depositions, etc. are innumerable. The day I received her letter informing me she was leaving the ACLU, National Prison Project was a blue one indeed. The most disappointing thing was that her news came right after Mike Reigle left GCN. Though, feeling lost and without guidance, I could not feel bitter or resentful. They have given us so much of their time, energy and resources over the years, it is impossible not to love them, and wish them nothing but success, joy, love and peace in any endeavor they may pursue during their life.

In her interview, Judy touched on some very good points, that I would like to elaborate on from a prisoner's perspective.

The prisoner rights movement of the '60s was successful because the people were more united. Everybody was fighting for desegregation and humane conditions for prisoners. The majority of the prison cases protecting prisoner rights arose during that era. However, in the present day, people are more self-centered. Many laws have changed giving some minorities (gay, black, women, latino) the opportunity to gain a better education and jobs. Many have disregarded the struggle that made it possible for them to be where

they are today. It is not necessarily their fault nobody is somebody in America without money and power otherwise you're still nobody the American way. Though the AIDS crisis and other issues have rejuvenated the prisoner rights movement, those who oppose us built a solid foundation of adverse legal precedents during the slack period:

So, today the issues involving prisoners are many. There are, as Judy pointed out, AIDS education and prevention, medical treatment, compassionate releases, overcrowding and rehabilitation programs. The prison system is literally bulging at the seams. Where prisoners were once being rehabilitated, they are now being warehoused. The federal government has made a business out of incarcerated inmates. Federal Prison Industries (UNICOR) gross over a billion dollars a year at the cost of inmates who slave in factories for slave wages. Because prisoners with AIDS receive inadequate medical treatment, segregation and suffer enormous harassment and discrimination at the hands of both fellow inmates and prison officials, their prison sentences are death sentences. The lack of AIDS education in the prison system, where there are a lot of myths and rumors about infection and transmission easily escalates into violence, and if a prisoner is gay or a known AIDS carrier they become the target. Furthermore, gay prisoners are constantly under sexual pressure, being physically abused and forced to live at the whim of other inmates. Pointedly, gay inmates are accepted only as a sex object to be used by other inmates, and are rejected in all other aspects of prison life.

With all these problems, despite the valiant persons they are, no Judy Greenspan, Mike Reigle or Rebecca Lavine could succeed in battling all these improprieties. Others have got to help, but they just won't. Why they won't, I don't know. Not to single out any organization, but just as an example of the manner gay and lesbian organizations treat prisoners, I am going to recall an incident. But before I do, let me say that I consider my organization well founded. I have a couple of national organizations willing to attest to the authenticity of my work. I say this because a lot of people are under the misconception organizations are not willing to become involved in prisoner advocacy because of the insincerity of prisoners. However, this is not the case, they are simply not interested.

For example, in an attempt to gain some litigation assistance I contacted the Lambda Legal Defense and Education Fund who informed me that they do not do any prison work. Ironically, they referred me to Judy ACLU National Prison Project, and Mike Gay Community News. In a subsequent conversation I explained this to Judy and she seemed genuinely upset that other organizations will not become actively involved in assisting prisoners. It was really a moment that displayed the lack of support. But as I said then, and I'll say now, it has always been that way, It is not uncommon for organizations to overlook pleas from prisoners for support.

I guess standing on a hill just wasn't loud enough. How high must we climb? How loud must we scream? How many prisoners must die, before this community realizes prisoners need their help?

Judy and Mike, thank you for being there—I love you. And Rebecca, welcome to the struggle.

Yours in justice

Dee Farmer

23288-037

PO Box 4000

Springfield, MO 65808

We have rights too

Dear GCN:

I write you in a very emotional state. I pray you can help me out by printing this letter so that your readers might be able to understand some of what goes on at the Indiana State Farm Correctional Center in Greencastle, Ind. for gay men—and that I might also gain support and friends in this time of great need

I am a 27-year-old gay male. I have been in the Indiana Corrections for two years now. I have 18 months left. The Indiana State Farm is all open dorm and this is where all my problems have started. I've always been one to be open about my homosexuality and I'm in a state of despair for doing so. I feel I'm being forced to commit suicide by staff members and inmates of I.S.C.C., although I don't want to. Us gays have a right to live in this world also.

It is very difficult for one to maintain your rights when you're being discriminated

against and threatened by both officers and inmates. I'm being accused of having HIV even after I took the HIV test and tested negative. But according to officers and inmates, I still have HIV because I'm a gay male. I have the HIV results in my cell today. I'm doing 15 moths in segregation (hole). Officers and inmates wanted me out of the dorm so bad because I'm gay and it was something they could not deal with.

There are only about four to five gays here at the state farm that I know about and we all have the same problem. Now that I'm in the hole I get human waste etc. thrown onto me by inmates. Officers set back and tell inmates to keep up the good work. I often have bad dreams during the night waking up wondering if I will make it out of this prison.

Us gays are human just like everyone else in the world and we have rights also. These are some of what goes on in this prison. This place refuses to do anything about discrimination against homosexuals.

I am not legal minded, but I'm not stupid either. I will do all I can do to fight for my brothers and sisters as well as myself, because we're human too. I need any and all support I can get, including anyone who knows of an attorney that would take my case or help. Letters of protest can be sent to Gov. Evan Bayh, State Capitol Bldg., Room 206, Indianapolis, IN. 46204.

Jimmy Ward

#901377

A/O-1500 W US 40

Greencastle, IN. 46135-9275

Hag hiatus halted

Dear GCN:

Hag Rag is continuing publication after four months of transition, and our next issue will come out in January 1992, with a focus on horizontal hostility.

Hag Rag, Intergalactic Lesbian Feminist Press, will focus on wimmin and food in our March '92 issue. Food, eating, body image, are realities close to all wimmin's hearts, that have profoundly impacted each of our lives. Food as comfort, as self defense in a world in which we seldom feel safe or acceptable. Food as a balm for the pain and fear and uncertainty that is so often a part of our lives. Food as nourishing, sustaining, empowering. Food as political. Food as friend, food as enemy. Images of our physical selves as never good enough or as intrinsically beautiful.

Please share your herstories, analysis, reflections, or letters with us; cover art and graphics are also very welcome. Let us hear from you!

Many thanks, wimmin!

Yours,

Theo Kramer

For *Hag Rag*

PO Box 1171

BLACK HISTORY MONTH

If you'd like to submit an article, essay, interview, artwork, photo, etc., for our annual Black History Month Supplement (February is right around the corner!), or if you'd like to help with this spectacular issue in any way at all, drop a line to Chris, GCN Features, 62 Berkeley St., Boston, Mass. 02116, or call (617)426-4469.

GCN EDITORIAL GUIDELINES

The "Community Voices" and "Speaking Out" sections in GCN represent part of our efforts to provide a true forum for the community. We encourage you to send your ideas, feelings and comments to us, and to respond to ideas expressed within our pages. We welcome all contributions except personal attacks.

Letters and "Speaking Out" contributions that have appeared in other publications previously are printed only as space allows. GCN reserves the right to edit letters and "Speaking Out" contributions for length and clarity, in consultation with the author. Please include your name, address, and daytime phone number with your letter or article so that we can contact you to verify.

Gay Community News

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of ten, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

The GCN Collective in alphabetical order by primary title/function

* indicates member of paid staff collective

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Feminists fight the backlash



Anita Hill

By Rosemary Dempsey

1 991 was a year in which the backlash against feminism became so apparent it could not be ignored. Women nationwide were appalled at the way Anita Hill and the issue of sexual harassment were first ignored, then belittled and dismissed. The Republican senators on the Judiciary Committee first tried to label her as obsessed with Thomas and out to get him when he rebuffed her advances, then as delusional.

Women and doctors were censored when the Supreme Court upheld a Bush Administration policy prohibiting women from receiving information about abortion from clinics that receive federal funds. The *Rust v. Sullivan* decision was another blow in the attack on a woman's fundamental right to control her body. In addition, the Bush Administration has intimidated Congress with the threat of veto into removing abortion rights language from any legislation. The Bush Administration's goal is to overturn *Roe v.*

Wade, which will probably be up for review in the next year.

Everyone saw on their television just how rape survivors are treated when they bravely step forward to report a crime. Their past history, sexual and otherwise, becomes front-page news, the clothes they wear and the friends they choose become proof of their promiscuity. In the William Kennedy Smith trial, before the trial even began, the newspapers were peeking into the accuser's daughter's window, calling her mother a gold digger for marrying a man who was rich and publicizing her personal history right down to a speeding ticket she received in high school.

Legislation aimed at assisting women is gutted or amended, rendering it symbolic at best. The Family and Medical Leave Act and the Civil Rights Act provide little assistance to women seek-

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Pomo Afro Homos

Deconstructing the war over expression

Why the tools of privilege are useless when fighting privilege

By Eric Perez

1 991 brought light to the reality that gay people are living with what I call (and know, as most any Black man in this country knows) the "funny vibe syndrome."

This occurs when one is perceived as both a perpetrator and an object of victimization. Gay men and lesbians have a unique manifestation of the funny vibe syndrome; in terms of culture, we are viewed as fearsome destroyers of "traditional family values." Hand in hand, our rights are attacked in an effort whose logical end is genocide.

This reality leaves the gay and lesbian community at the brink of a new definition and expression of itself and furthermore possibly a new way of determining these cultural markers.

With the echoing din of war in our ears, in 1991, the so-called "new cultural war" in the art, media, and education experienced an aggressive fanning out.

In terms of the fight against censorship, do we want to grab at the falling pieces of a system constructed out of privilege? Remember that the foundation is one made up of privilege. Will then our hopes for a truly free society be compromised into a '90's version of "conditional free speech?" Although I feel it is trite to say this at this point in our community's history, I suppose it needs to be said: *None of us is free until all of us are free.*

How can I genuinely offer my support to a movement that seeks to defend itself against attacks from right-wing forces, when all the while, in their liberal history, the free speech advocates like Nat Hentoff and Pete Hamill distanced themselves from gay men and lesbians, political artists, and virtually anyone deemed radical or militant. Again, it is seemingly trite to say that because of the gay and lesbian community's inherent presence in all sectors of society, our collective outlook should reflect that diversity and should merit a special unity. this unity is certainly possible and, I

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The year of the queer

By Jarrett Barrlos

Born at New York Pride in 1990, the notion of Queer Nation—the idea of direct-action struggles against homophobia—has spread now to over 50 cities in the United States and Canada, from Maine to San Francisco, Toronto to Texas. The common goal joining them all is confronting homophobia—as the Queer Nation/Boston mission statement reads—"in all its forms."

Tactics for Queer Nation's in-your-face brand of activism have varied. In the fall of 1991, when California Gov. Pete Wilson vetoed AB101, the state's gay rights bill, hundreds of queers in Queer Nation/Los Angeles stormed federal buildings and rioted in the streets.

Pursuing a less violent tack, Queer Nation/Des Moines distributed condemnatory leaflets at speeches of presidential hopeful Tom Harkin throughout Iowa for his support of the Helms amendment on health care workers in October.

Queer Nation chapters from Hartford, Conn., Rhode Island, Maine, Western Massachusetts and Boston gathered this summer at recreational spots not known for accommodating homosexual clientele: Queer watersports at the aquatic amusement park Water Country; Red, queer and blue on the Fourth of July at Boston's Hatch shell; and protests in Maine at L.L. Bean outlet stores, whose owners were the chief force that stopped a comprehensive civil rights law protecting queers in Maine in 1991. And Queer Nationalists from California visited Disneyland en masse.

Censorship?

Many queer nationals see homophobia as part and parcel of the same oppression that causes sexism and racism. In an attempt to codify the heinous quality of these isms, groups have turned to banning the expression of such attitudes. Individuals marked as racist or sexist can be—and frequently are—silenced or shouted down. Attempts to address systemic prejudices spiral to wars of words, pitting whites and non-whites, women and men against one another.

Queer Nation/New York has few women or people of color; QN/Boston was wracked recently by allegations that a fundraiser was sexist; and Queer Nation/San Francisco disbanded recently when one member refused to agree to a set of rules that put into writing the goals of the group, calling for procedural power to those who are usually ignored or denied access to power. Any member could call into question a remark by another deemed racist, sexist or homophobic (noticeably absent from QN discourse is any sustained critique of classism).

A white man in QN/SF refused to consent to these rules, calling them fascist in a letter to *Gay Community News* (see Vol. 19, No. 21). The group was forced to disband because it failed to reach a consensus on its own operating rules.

It is a sad reality that the verve and creativity of queers ends up turning back on the group, destroying the camaraderie.

What's the agenda?

Beyond the problems of sexism and racism amongst themselves, there are frightfully few items even on the agenda.

By comparison, early gay and lesbian activism had a clear agenda—to gain a legitimacy in the

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War in the gulf

By Leslie Cagan

1 991 opened with a bang—literally—as the U.S. led an international coalition in its war against Iraq. By January 15, the deadline set for the withdrawal of Iraqi forces from Kuwait, the United States military was prepared to launch what would end up being one of the most massive bombing assaults in history. Instead of honoring the legacy of Dr. Martin Luther King, Jr. (whose birthday is Jan. 15th) and finding a peaceful, negotiated resolution to the crisis in the Persian Gulf, the Bush Administration had taken all the steps necessary to lay the groundwork for war. On January 16 the first in tens of thousands of sorties took place—Baghdad was bombed.

Six weeks later, the war was declared over. U.S.-led forces had conducted an almost exclusively air war. Months of predictions of a long, drawn out ground war against well-trained Iraqi troops proved false. In fact, the ground fighting did not begin until most of Iraq's infrastructure had been blown to bits. The three-day ground war was a clean-up operation to solidify the overwhelming victory over Iraq.

We probably will never have an exact count of the numbers of people killed in this war. While there were less than 200 U.S. casualties, estimates are that between 150,000 and 200,000 Iraqi soldiers and civilians died. This does not include the thousands who died after the war. The systematic destruction of Iraq's water purification system, electrical plants, roads, bridges and other basic structures meant that this country which had enjoyed one of the highest standards of living in the region was forced back into a pre-industrial condition. Epidemics of diseases previously controlled have led to the deaths of tens of thousands of children. In addition, the ongoing complete economic sanctions against Iraq imposed by the United Nations have meant they cannot buy medicines, food or other essential supplies.

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ACT UP converged on the White House demanding a national AIDS policy, Oct. 1

1991 = 1967?

An activist looks back

By Aldyn McKean

To me, 1991 felt a lot like 1967. Today I'm an HIV-positive AIDS activist with a T-cell count hovering around 160. In the 1960's I had a low draft number and was a student anti-war activist with SDS.

For those of you who don't know (and I'm amazed how many of you there are), Students for a Democratic Society (SDS) was—until its untimely demise in June, 1969—the leading radical/progressive student organization of that turbulent time. SDS's founding convention took place in 1962 in Port Huron, Mich., where such soon-to-be luminaries as Tom Hayden issued an eloquent call to oppose U.S. militarism. In 1965, SDS organized the first march on Washington to end the war in Vietnam—an event that put the organization ever-after at the center of a three-ring media circus. Prior to the '65 demonstration in Washington, SDS consisted of a few small chapters at a handful of elite universities. By the following fall there were dozens of chapters and by 1967 hundreds—some drawing two and three hundred people to weekly mass meetings.

The parallels to the development of ACT UP are unmistakable: The Port Huron Statement corresponding to Larry Kramer's 1987 call for a new AIDS activist organization, and the sudden growth of SDS after the 1965 March on Washington to ACT UP's growth spurt after its 1988 FDA action.

There is also a darker side to the parallels between ACT UP and SDS. The literature from both organizations is replete with references to their members' being "united," yet increasingly bitter factional squabbles disrupted them both.

By 1967, SDS was a boiling brew of competing tendencies. There were moderates who felt that the way to end the war was to work for Eugene McCarthy's presidential campaign, there were pacifists who advocated peaceful marching, and there were radicals who felt elections and peace marches were irrelevant. The radicals were divided into the counter-culture radicals (sometimes

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Progress made on our right to serve

By Gerry E. Studds

Just a few years ago, there were many times I felt alone in battling the military's discriminatory policy banning lesbians and gay men from service. Quite frankly, few community activists held much hope against an institution as powerful as the Pentagon.

Today, however, momentum is clearly on our side. We can now turn for help to community organizations, university faculties, professional associations, major newspaper editorial boards and several of my fellow members of Congress. There is no longer any doubt that the policy will fall; the only question is when. Several critical events in 1991 gave me greater hope that the change—which I feel is now inevitable—will occur sooner, rather than later.

The Persian Gulf war shed brighter light on the thousands of lesbians and gay men already serving with distinction in our armed forces. It also illuminated the continued hypocrisy when the Pentagon suspended its anti-gay policy temporarily during the conflict, then actively hounded gay soldiers upon their return.

This occurred at a time when our support among the public was growing. A national poll, commissioned this year by the Human Rights Campaign Fund, revealed the majority of U.S. citizens believe gay men and lesbians should be allowed to serve in our military. An even greater number objected to discharging those already on active duty.

This broad public support was specifically demonstrated in two important areas. Increasingly, students, faculty and administrators questioned the appropriateness of Reserved Officer Training Corps (ROTC) units and military recruiters to operate at schools with anti-discrimination policies. Similarly, the American Psychological Association began assembling a broad coalition of professional, scientific and higher-education organizations to attack the Department of Defense policy.

The legal front proved a mixed battle ground in 1991. A favorable court decision in California sustained the argument of Army Captain Dusty Pruitt that the Army must offer a rational basis for its regulations. Yet a recent December decision of a District of Columbia court, in the case of Navy Midshipman Joseph Steffan, suggested that the spread of AIDS was a legitimate excuse for barring gay people from military service [See GCN, Vol. 19, No. 23].

As often happens, we benefited most when all the facts were brought to light. In October, I obtained and released yet another internal Defense Department study, entitled "Homosexuality and Personal Security." It concluded that gay men and lesbians are not security risks and that "sexual orientation is unrelated to moral character." These conclusions were reflected in the remarks of Secretary of Defense Richard Cheney, who charitably characterized the security risk argument as "a bit of an old chestnut" during the House Budget Committee hearings in July.

The year concluded with the introduction of joint House and Senate Congressional Resolutions (H. Res. 271 and S. Res. 236) urging the President to end the anti-gay military policy. The fact remains, however, that President Bush could rectify this injustice with a simple stroke of his pen. Until he does, bringing to light the truth about lesbian and gay military service continues to be our best weapon against this ban.

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From a whisper to a scream

The emergence of black gay cultural expression

By Ron Simmons

History will record the 1980s and '90s as the period in which the voices of gay black men grew from a whisper to a scream. It was a primal scream of being, long-awaited by black men hungry for the sounds of affirmation. As black gay men, we desperately needed the vibrations of our lives and love to break free from the eternal secret places and become musical sunlight to warm us after so many cold nights of invisibility.

To paraphrase Marlon Riggs in his film *Tongues Untied*, we were invisible men, lost in the shadows without substance, history or reflection. In the 1980s and '90s, we came out of the shadows in voices so numerous we even surprised ourselves. There are now many black gay cultural workers that one hesitates in acknowledging them because of the length of the list and the fear of overlooking some names. In terms of published literature with a national impact, we would have to mention first and foremost the late Joseph Beam; and Essex Hemphill, Melvin Dixon, Randal Kenan, Samuel Delany, Assoto Saint, Larry Duplechan and Steve Corbin.

Anthologies such as *In the Life*, *Brother to Brother* and *The Road Before Us*, along with periodicals such as *Pyramid Periodical*, *Other Countries*, *BLK*, *BGM*, *B&G*, and *Thing* have exposed scores of new black writers to a needy public that cherishes every word. This need is also being fulfilled by a number of writers who have self-published their works, such as Donald Woods, Alan Miller, Philip Robinson, Roy Gonsalves, Vega and Wrath.

Equally impressive is the amount of black cultural work being produced in other disciplines. Theatrical pieces and other performance works are being created by writers such as Brian Freeman, Eric Booth, Chuck Butler, James Thompson and Arthur Wilson; performers such as Bernard Branner and Eric Gupton; and directors/producers such as Reggie Jackson and Jeff Haskins. Issac Jackson has begun to write children's literature. Musical works are being created by legendary figures such as Blackberri, and newcomers such as Wayson Jones and Steve Langley.

Yet if there is one aspect of the new movement in black gay cultural expression that is unique, it is the use of film and video. Issac Julien's *Looking for Langston* and Riggs' *Tongues Untied*, *Affirmation*, and *Anthem* have literally increased the audience for black gay culture from thou-

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The year the nation heard the cry

Gay men and lesbians join politicians and the media in taking up the cause of national health care

By Mark Kostopoulos

1991 is the year that the politicians in Washington, D.C. began to hear the popular demands for a radical change in this country's health care system.

Waits at public hospital emergency rooms have grown from hours to days. The cost to society has spiraled ever higher, now totaling nearly 13 percent of the gross national product. Fewer and fewer Americans are covered by health insurance. Forty million people in this country lack any health coverage. Insurance companies vigilantly search for ways to eliminate anyone with any hint of illness from their rolls.

Grassroots activists get loud

At the same time, grassroots activism around this issue has steadily increased. Labor unions, senior groups, the disabled, women's and civil rights organizations, as well as lesbian and gay groups and millions of individuals have turned up the heat, holding rallies, writing letters to politicians, and flooding talkshows with calls. The past year we witnessed an explosion in the media coverage of the collapse of the health care system and of universal health care.

But nothing shook the politicians like the come-from-behind victory of Harris Wofford in the Pennsylvania Senate race—a victory credited to Wofford's strong support for national health insurance. The result has been an explosion of rhetoric.

At the end of 1991, no politician, including George Bush, can run for office without discussing health care.

But while we're hearing lots of talk and seeing lots of flash, we have yet to see much of the substance, and not one person has received greater access to care.

A gay/lesbian issue

1991 was also the year lesbians and gay men became more aware that this issue is our issue.

1991 was the year that ACT UP held its first national demonstration for universal health care (October 3, see GCN, Vol. 19, No. 12). AIDS activists realized many of the problems of people with HIV are endemic to the system. We now realize if there were a cure for AIDS tomorrow, too many people would continue to die because of lack of access to proper care.

While the AIDS epidemic has awakened gay men to their stake in health care reform, a less publicized breast cancer epidemic has struck lesbians. Breast cancer is an epidemic for all women, with one in nine expected to develop it in their life time. But the rates are even higher for lesbians (or any women) who do not give birth before the age of 30. Precisely because the victims of breast cancer are women, the medical industry has not responded with adequate treatment options, care or prevention.

This past year the Human Rights Campaign Fund and the National Gay and Lesbian Task Force indicated their commitment to this struggle and their willingness to advance the lesbian and gay agenda for health care. Also this year the National Lesbian and Gay Coalition for Universal Health Care was created.

At the state level, California's Life Lobby, an AIDS/gay and lesbian lobby joined the fight for enactment of a state-wide universal health care plan. Locally, gay and lesbian groups and AIDS agencies have joined coalitions fighting for health care reform.

The single payor plan

Lesbians and gay men are also realizing that some of the proposed solutions may not work for our community. One major proposal is to require all employers to provide health coverage. As long as our relationships and families are not recognized and we cannot add our dependents to our policies, any employment-based solution leaves us at a major disadvantage.

Lesbians and gay men also need a solution that allows us to see the health care provider of our choice, as surveys reveal a majority of physicians admit to homophobia. People with HIV also know that any plan must quickly adopt innovative procedures and pay for so-called experimental treatments.

So what are those politicians, who last year told us universal health care is a pipe dream that

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Around the world in 600 words

By Masha Gessen

For all the ardor we have brought to the claim that we are everywhere, precious few lesbian and gay residents of the United States concerned themselves with the plight of our brothers and sisters in other parts of the world. By 1991, though, we had matured enough to wake up to the gay and lesbian world, and what we saw may have been ugly or beautiful, inspiring or infuriating, but in all cases it moved us to action.

Our own government embarrassed its isolationist self by insisting on keeping the ban on HIV-positive immigrants and travelers. That most of the people who are subject to deportation under this law were infected in the United States is, apparently, of no interest to the Administration. We launched a letter-writing campaign that rivaled the right wing's, and when the Administration remained intransigent, we ensured the relocation of a planned AIDS conference from Boston to Amsterdam—a move that demonstrated our power if not our political savvy (we gave up a chance for the AIDS leaders of the world to criticize Bush in his own back yard on the eve of the election).

Other governments turned a more open face to the world, while still others blundered ever worse. Australia enacted regulations that allow same-sex partners of citizens to immigrate. Meanwhile, the government of the Mexican province of Guadalajara forced the cancellation of an international gay and lesbian conference, and the president of Argentina lied to an audience that came to hear him speak in New York City, falsely assuring a questioner that his country's principal gay and lesbian group would be granted legal status.

But enlightened governments have always been few and far between. What is remarkable about these and other events of the past year is that, from Mexico City to Moscow, when they said, "Get back!" we said, "Fight back!"

When holding the International Lesbian and Gay Association conference in Guadalajara became untenable only weeks before it was scheduled to begin, rather than give up a chance for

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The fight for needle exchange

By Jon Parker

Despite the Bush Administration's refusal to acknowledge this lifesaving work, 1991 was a banner year for needle exchange.

One setback occurred when the National AIDS Brigade opened a storefront office in Boston's Mission Hill, only to be closed down by police and city officials responding to opposition led by the Church of the United Community Reverend and Mayoral candidate Graylan Ellis-Hagler.

Another setback occurred when the Mayor of Boston, Ray Flynn, ordered police to again make needle exchange arrests, resulting in over a dozen arrests this fall. Boston police tolerance for needle exchange, created from the landmark January 1990 National AIDS Brigade (NAB) necessity defense victory, had lasted for more than a year. But the die was cast. Realizing the potential for needle exchange tolerance in other cities, NAB and ACT UP pushed into high gear.

Eleven states—California, Illinois and nine states on the northeast seaboard—require prescriptions for hypodermic needles. National AIDS Brigade and ACT UP needle exchange has reached into all of these states and the District of Columbia.

Winning court and city support

Judges have exonerated by acquittal or dismissal NAB and ACT UP needle exchange cases in Maine, Massachusetts, Rhode Island, New York, New Jersey, Delaware and California. Police have allowed needle exchange in New Haven, Conn.; Baltimore, Md.; Oakland, San Mateo and San Francisco, Calif.; and the District of Columbia—all because of mayoral support for needle exchange despite state laws against it.

In June 1991 the U.S. Conference of Mayors recommended creating needle exchange programs. Mayor Art Agnos of San Francisco chaired the conference task force on AIDS, declaring, "We can't do business as usual, which has been to do nothing, because all of America is at risk. We are going to lose millions of lives. Does anyone realize what this means? Millions of lives."

In July 1991 Yale researchers and New Haven health officials announced preliminary findings that show the city's needle exchange program produced nearly a one-third reduction in new AIDS cases among needle exchange recipients.

And in August 1991 the National Commission on AIDS endorsed needle exchange programs to reduce the spread of AIDS among I.V. drug users. One of the Commission's primary recommendations: "Remove legal barriers to the purchase and possession of injection equipment."

By October 1991 Mayor Dinkins of New York City, in a reversal of public health policy, agreed to reestablish needle exchange programs. Dinkins acted on the recommendation of top health advisors who studied the New Haven needle exchange findings.

Let us work to make 1992 another banner year for needle exchange. □

Jon Parker is the founder and president of the National AIDS Brigade.

Battling HUD bureaucracy

Housing for people disabled by HIV

By Cyndl Koebert

As the number of people living with AIDS and HIV continues to multiply and diversify, the federal response to addressing the housing needs of this population continues to be slow and arduous. Historically, the U.S. Department of Housing and Urban Development (HUD) has not wanted to house people with AIDS because they do not fund "medical facilities."

Eventually this year, HUD became educated to the fact that AIDS housing does not necessarily mean a hospice. Next, the agency argued that people with AIDS did not qualify for housing for persons with a disability because AIDS was not of a "long and continuous nature." (Read: as people die too quickly).

It took a 1989 lawsuit by a San Jose, Calif., group attempting to develop AIDS housing to alter HUD's position. As a result of this lawsuit, HUD now recognizes the sporadic or intermittent symptoms of HIV infection as a disabling condition.

To this day though, HUD refuses to accept the Social Security Administration's definition of AIDS as a disability. Instead, HUD requires people to document a physical, mental or developmental impairment in order to be determined eligible for federal housing assistance as a disabled person. HUD may once again be inviting a lawsuit by persons disabled as a result of HIV infection in this way.

This fall, HUD required the Commonwealth of Massachusetts to change its 52 Section-8 Project-Based Assistance for people with AIDS to house any "people with immunological disorders of a degenerative nature." HUD argued that it would be discriminatory to reserve housing for a particular disability. (See *GCN*, Vol. 19, No. 11, and Vol. 19, No. 14.)

Despite these difficulties, there are now over 171 organizations providing or planning to develop AIDS housing around the country. According to a New York-based research group, the success of these efforts varies from state to state and is dependent on local support.

Models exist in cities across the country—Boston, New York, San Francisco, Los Angeles, Seattle, Tacoma, Atlanta, Baltimore, Chicago, Dallas, Hartford, as well as, in the states of Florida, Ohio, Indiana, Arkansas, Mississippi, North Carolina and beyond. All of these projects are locally developed and conceived, and are funded through a variety of sources, including AIDS service organizations, religious groups, private donors and public sources.

Congress has initiated several important measures to assist the development of housing for people who are HIV symptomatic or have a diagnosis of AIDS. The Ryan White CARE Act funds have proven to be a valuable resource to pay for home-based support services. Recently, the legislature set aside 500 units of a federal housing program to be developed as supportive housing for persons disabled as a result of infection with HIV. [The City of Boston responded by initiating

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No apathy here

The national lesbian, gay and bisexual student movement

By Glenn D. Magpantay

A lot of times students talk about "apathy on campus." Clearly 1991 has been a year unprecedented by activism on college and university campuses.

Students are among the most highly skilled coalition builders. Contrary to popular practice, coalition building is not the idea of getting other marginalized communities to work on the lesbian, gay or bisexual agenda, but to develop a common agenda with those communities where we all benefit. Because of this process, not only do the gay students win, but so do people of color, women, differently-abled and Jewish students, etc. Students are paving the way for the future, but also successfully making change in the present.

Getting organized

This is evidenced by the number of city-wide, state-wide and regional gay students' groups and networks. The Virginia Area Rainbow Student Alliance and the southwestern Coalition for Lesbian/Gay Student Groups have already attracted students from across their regions, and the Northeastern (NELGSA) and Southeastern (SALSA) groups are looking forward to their conferences in the spring. These regional networks break down the isolation gay/lesbian students feel organizing on campus and help motivate students into action. But it is not just regions that are networking. States such as Arizona, Iowa, California, Illinois and Texas all held annual state-wide conferences this year (with Texan students meeting for the first time).

There are also states—New York, Michigan and Wisconsin—where the state-wide gay student group has formed and became funded from the state-wide student associations this year.

The City University of New York graduate Division officially opened one of the first centers for Lesbian & Gay Studies after raucous protests last spring.

The Student Association of the State University of New York (SASU) are working with all 64 SUNY campuses to expand programs educating incoming university police about homophobia while combating bias-related violence on campus.

Michigan State University has a fully funded and staffed office for lesbian/gay/bisexual concerns. These institutional changes shift the responsibility of educating the campus community about gay issues from the students to the administration, where it rightfully belongs.

ROTC

Students are battling to get discrimination off their campuses. This either takes the form of getting the administration to adopt an anti-discrimination policy, or getting discriminatory institutions like the military off campus.

On April 8, students nationwide coordinated a National Day of Action (protests, letters to President Bush and drumming up faculty and administrative support) to get the universities to discontinue ROTC. Students at the University of Wisconsin system gained national press attention when they protested at the state capitol, while a student at University of California at San Jose

Continued on page 7





Bi activists get busy

By Robyn Ochs

Both in the United States and abroad—in Great Britain, the Netherlands, and Germany—the bisexual movement has been growing by leaps and bounds. 1991 in particular has been a “banner year” for the bisexual movement.

BI’S GOT ORGANIZED, locally, nationally, and internationally. between January and December, the International Directory of Bisexual Groups, published by the East Coast Bisexual Network, has increased its listings of bisexual and lesbian/gay/bisexual groups from 199 to 365. The Directory currently includes groups in 32 states and Washington, DC, and in eight other countries as well. Boston-area happenings have included a “Bi-Fest,” lesbian/gay/bisexual dialogues, a weekly women’s rap group, a monthly brunch, and a monthly “bi-space.” The Boston bi community continues to have an office in the Lesbian, Gay and Bisexual Community Center on Newbury Street.

In July of 1991, the national bi movement coalesced as bi activists from around the country met for 2 days in Seattle to develop a national organization, BiNet, USA.

The 1st International Bisexual Conference was held on October 4-5 in Amsterdam, the Netherlands, bringing together for the first time activists and academics from a number of European countries, the US and Canada (see GCN, Vol. , No.).

“COMMUNITY” WAS REDEFINED. Many of the “firsts” for the bisexual community have taken place within the context of the larger queer community. Important dialogues have begun between bisexuals, lesbians and gay men, as more bisexuals are speaking out and becoming increasingly visible within our community. At the NGLTF’s Creating Change conference, November 7-9, perstant bisexual activists worked with the conference organizers and with NGLTF board memebbers to establish a dialogue and a presence at teh congerene.

Various lesbian/bisexual dialogues have taken place this year in Boston, Seattle, Washington, DC, Boulder, San Francisco and Chicago.

The increased visibility of bisexuals is evident in the increasing number of organizations changing their names and/or statements of purpose to include biseuxals. This past July, the Board of the Boston Center for Lesbians and Gay Men, Inc. voted to change its operating name to include bisexuals.

Similarly, in Edinburgh, the Lesbian/Gay Centre has become the Scottish Center for Gay Men, Lesbians, and Bisexuals.

In San Francisco, *Bay Times*, the “Lesbian & Gay Community” newspaper officially became the “Lesbian, Gay & Bisexual Community” newspaper.

In addition to the vast number of university groups which have added “bisexual” to their groups’ names, the Northeast Lesbian & Gay Student Association has, after two years of internal discussion, changed its name to add the “b-word.” Other Boston-area groups changing their names or their mission statements include the Gay, Lesbian & Bisexual Freedom Trail band, Inc., the Cambridge Lavendar Alliance, Dignity/Boston, and the New England Lesbian, Gay & Bisexual Psychologists.

Needless to say, some of these changes have been fraught with controversy. Most notable perhaps is the case of Northampton, MA, where “bisexual” was added to teh name of the Pride march in June, 1989, removed in 1990, and in 1991 resulted in the formation of two march organizing committees, one with and the other without “bisexual” in its title, both of which marched in the parade and attended the rally. A series of community meetings have taken place since the march, and the issue of the exclusion/inclusion of bisexual people is still a major source of tension in this area.

BIS ENTERED ACADEMIA. The 1990-91 academic year brought us the first two courses (ever, anywhere) on bisexuality. The first at UC/Berkely, taught by Susan Carlton, and the second at MIT, taught by yours truly.

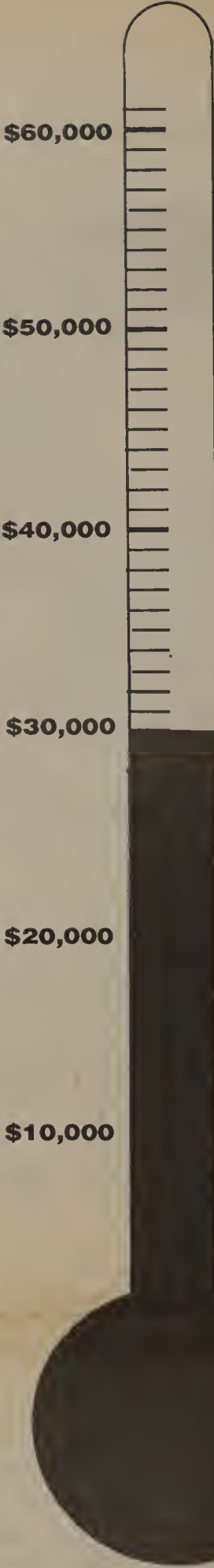
1991 also marks the official establishment of the National Association for Lesbian, gay and Bisexual Studies. the title and by-laws of this organization were voted on at the 5th Lesbian & Gay Studies Conference, October 1-3, in Rutgers, New Jersey, which had a record 2 panels and a symposium on bisexuality, and a bisexual caucus within its program.

BIS GOT PUBLISHED. Alyson Press began the new year by publishing *Bi Any Other Name: Bisexuals Speak Out*, edited by Loraine Hutchins and Lani Kahumaanu. Activists from the Bay Area Bisexual Network in San Francisco began 1991 with teh publication of the first bisexual magazine, entitled *Anything That Moves: Beyond the Myths of Bisexuality*. ATM has published and widely distributed 3 issues in 1991.

AND NEXT YEAR? More “firsts” are already underway for 1992. Seal Press will be publishing an anthology on bisexuality and feminism, the third course (ever, anywhere) on bisexuality will happen at Tufts University, a conference for multi-cultural bisexual organizers is scheduled for February in Washington, DC...

Lastly, this list would not be complete without adding a very important first: in 1991, *GCN* decided that the bisexual movement was important enough to be included in this special year-in-review issue.

Robyn Ochs is a founder of the Boston Bisexual Women’s Network and the East Coast Bisexual Network, and currently Vice President of the Boston Lesbian, Gay and Bisexual Speaker’s Bureau. She is currently teaching a course on bisexuality at Tufts University.



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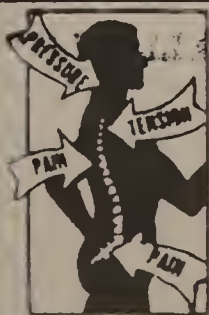
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Students

Continued from page 5

was arrested for running a gay freedom (rain-bow) flag up the ROTC flagpole.

Lesbian, gay and bisexual Reserve Officers Training Corps cadets are being discharged and even forced to pay back their educational scholarships. While some of these schools have gotten their administrations to vigorously lobby the Department of Defense to eliminate the policy, more schools are beginning to give the Department of Defense deadlines, with the threat of a phase-out of ROTC. Students are also ejecting the military from campus by denying their recruiters access to career development centers like at Yale University and a number of other schools, most of which do not have ROTC.

Married student housing

Discrimination is also being dismantled among schools providing "married student housing." The Student University of New York at Sony Brook and Stanford University in California adopted policies that allow same-sex couples to apply for the renamed "student domestic partnership housing."

Campus homophobia

As we demand our rights, incidents of violence increase; as we speak out, we are charged with a weapon of *the Right* called political correctness that invalidates our arguments.

There has been a backlash to students' organizing victories. Various schools in Massachusetts (among them, Smith and Wellesley Colleges) and the University of Wisconsin at Madison have reported "Heterosexual Pride Rallies."

In regard to ROTC, University of Illinois at Urbana-Champaign and Northern Illinois University students had to urge the governor to veto a law passed by the Illinois legislature forbidding any state school from banning ROTC. (See *GCN*, Vol. 19, No. 13). (NIU was supposed to commence the ROTC phase-out this past fall.) In Ohio, even though no phase-out plan was adopted at Miami University or any other school, the legislature tacked a "rider" into the state's two-year budget to "protect" ROTC.

Electing our own

Students are electing dozens of openly queer students into positions of power within student governments. The University of Arizona at Tucson, CUNY's LaGuardia Community College and various schools across the land have elected gay students into student government positions.

The University of Colorado at Boulder and Hunter College in New York have them in top executive positions, and at the University of Oregon at Eugene, the student body president is openly lesbian.

Queer diversity

University of Texas at Austin started a group for lesbians, gays and bisexuals of color, as did UCLA. The UCLA group also changed its name in January to make its multicultural and bisexual students more explicit: the Multicultural Lesbian, Gay and Bisexual Student Association. More campuses are not only talking about combatting racism, sexism, and biphobia, but are taking ownership of their own "-isms" and exploring ways of developing truly multi-cultural multi-sexual groups.

Inclusion in the community

Students are also demanding a voice as students. The 1993 March on Washington planning process has had much more student involvement. Students are demanding a voice or a greater voice from other national organizations. We are sick and tired of being the warm bodies at marches and rallies, where another group takes the credit.

The work that lesbian, gay and bisexual students are doing today is a glimpse of the community's work in the future. □

Glenn D. Magpantay is a student at SUNY at Stony Brook and is Co-Chair of the National Lesbian, Gay and Bisexual Student Caucus, an affiliate of the United States Student Association

Expression

Continued from page 3

believe, promises to bring about major shifts in humankind, but it has to be earned through action.

Do we seek to censor the messages that bash us, while in turn demanding that we have

our right to express uncensored?

I for one do not see the merit in limiting, for example, what rapper Ice-Cube can say. I am firmly of the belief that art and media is only reflective of the society in which it is produced. Thus if the reality of our society is violent, then rap music will respond in kind by either answering to that violence and/or violating others. Furthermore, I would rather that I know the face of my bashers. I want to know the sound of his voice. You see, in the forum of art-as-society's mirror, I know that all that is not expressed in words will ultimately be expressed in actions. Granted those who bash us need to take responsibility for their actions. But will the system we strive for penalize someone until the point that they become "enlightened?"

Let's be real. The communities which would most suffer under "speech codes" will be those who have been systematically disempowered throughout the history of this country. We, homos, regardless of our sex, race, and for the most part, class and ideology fall into this group.

Look at the debate around our community self-identity as Queer or Gay/Lesbian. For me, the poignancy is not in the appropriateness of each label, or even the reason for changing, but more deeply the underlying drive which has led to the point where what we call ourselves is as important as the reality of our lives. Whenever a community is faced with a bolder beast to contend with, the downward oppressive force is injuriously stunning enough to make its collective psyche question itself.

Just as someone who is momentarily unconscious awakes by asking, "Where am I?," both activists and non-activists find themselves asking, "Who am I?" In the past year particularly, as an oppressed minority, the gay and lesbian community has sensed and known instinctively that when society begins to crumble there exists a paradox made up of extreme repression and an environment where just about everything could be up for grabs.

Unpeaceably, as this war over expression escalates, what is left behind is a whole community of refugees who are well aware that these circumstances are neither new, nor limited to culture in terms of art and media.

As Essex Hemphill said in an interview this past year: "It is important to know the struggles that brought us here." It is important to know that racism, at its institutionalized roots, is censorship. It is important to know that a little more than a generation ago, thousands lost their jobs and had their lives ruined solely for being a member of the communist party—a legal political organization. It is important to know that heterosexism extends in a virtual media shut-out of anything homo-identified, with most of the exception being negative attention. The issue for us now is, yet again, how a progressive movement is formed, who is included, and who is ultimately served by the results.

Does this perspective earn me the dubious title of "free speech absolutist?" I think not since from my perspective, the dubious (or erroneous) quality of this label is that free expression in terms of the Bill of Rights has never been pure or absolute, thank you very much.

In 1992, I choose to organize and build community around equal access to media. Equal access to the means that shape the attitudes of individuals in this country, especially young people. By the way, some in this land would cast this under the heading of "affirmative action." I choose to create and support our own media. Some people call this grassroots. My hopes are that the gay and lesbian community does not jump to saving an unbalanced system of benefit for some, nor does it join the forces that would silence anyone □

Eric Perez is a musician, dancer, and martial artist living in New York City. He is co-founder of the Black Gay rock band, M*Thang.

Military

Continued from page 4

Congressperson Gerry E. Studds has represented the 10th District of Massachusetts since 1973. The first openly gay Member of Congress, he has been the leading advocate for a reversal of the U.S. ban on military service by lesbians and gay men.

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Housing

Continued from page 5

ing its own AIDS Housing Challenge to develop 501 units in Boston alone to demonstrate that the federal response, while a step in the right direction, is totally inadequate].

Congress also passed the AIDS Housing Opportunity Act as part of the National Affordable Housing Opportunity Act of 1990 and appropriated \$50 million for FY92. Unfortunately, HUD has dragged its feet on writing regulations which are necessary in order to release the funds.

Despite these bureaucratic delays and funding difficulties, the need to provide affordable housing opportunities, with various levels of support, is well known to people affected by HIV, including their clinicians, case managers and care partners. A stable living situation is critical to one's ability to stay healthy, clean and live with dignity. Failure to do so means increased homelessness among the most vulnerable of us, longer hospital stays, growing despair and death.

As people continue to live longer with HIV, we must redouble our efforts to address the full spectrum of housing options needed. We must cut the red tape and get the federal government more involved.

Now's a good time to contact your U.S. Senators and Congressperson about 1) full funding for the Ryan White CARE Act, 2) HUD's need to issue AIDS Housing Act regulations, and 3) a HUD eligibility standard which is less restrictive to assisting people disabled by HIV. If you can, write letters.

Address them:

Hon. (full name)
United States Senate
Washington, DC 20510

Hon. (full name)
House of Representatives
Washington, DC 20515
and to:

Jack Kemp, Secretary of HUD,
Washington D.C. 20410-0001

Cyndi Koebert works for the AIDS ACTION Committee of Massachusetts as its Housing Resource Developer.

600 words

Continued from page 5

the first conference in Latin America, the organizers moved it to Acapulco.

Just weeks later, halfway across the world, thousands of queers came out for the International Gay and Lesbian Human Rights Commission's conference and Frameline's gay and lesbian film festival in Moscow and St. Petersburg—more firsts. And another few weeks later, they came out again, to take their place on the barricades set up by the resistance to the right-wing Soviet coup d'état.

When the Argentine supreme court issued a 120-page opinion denying Comunidad Homosexual Argentina its legal status, the gay and lesbian activists decided to take their government to the Inter-American Court on Human Rights, thereby forcing all of Latin America to deal with the rights of gays and lesbians as a human rights issue.

Similarly, openly-gay Canadian parliament member Svend Robinson forced Europeans to confront the issue when he introduced a gay-rights resolution on the floor of the Helsinki Accords countries' convention in Moscow.

And in our biggest gain in the international human rights arena, Amnesty International, the bastion of liberal homophobia, agreed to adopt gays and lesbians as prisoners of conscience.

All this is only a beginning. The Russian government is dragging its feet on repealing sodomy laws, while Amnesty International is dragging its feet on working on behalf of the people who are imprisoned under such laws.

All over the world, we are still suffering setbacks: South African censors are banning gay books; Peruvian health authorities are throwing people with AIDS in garbage dumps, while Indian officials are shackling them. And from China to Iraq, whole populations pretend homosexual behavior doesn't exist. But in 1991 we finally saw glimpses of a united world front against homophobia, and that is the vision with which we move forward.

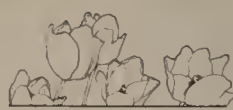
Masha Gessen is an activist with the International Lesbian and Gay Human Rights Commission and an editor at The Advocate in Los Angeles. She grew up in Moscow.

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Queer

Continued from page 3

straight world. But that battle is won. There are over 100 openly lesbian or gay elected officials, four states with civil rights protections for gays, and thousands and thousands of lesbian, gay, and bisexual organizations around the country.

Queer Nationalists battles for an end to the separate-but-equal strategies for liberation, for more than civil rights laws, for an end to homophobia for the same reasons African American civil rights activists of the '50s and '60s called for an end to Jim Crow and Plessy v. Ferguson.

This message has been forcefully articulated at some Queer Nation events. Queer Nation/Boston held a wedding on the steps of the Catholic archdiocese cathedral in August, 1991. Over four hundred people watched 26 queer couples tie the knot. The event made the front page of the Metro section of the *Boston Globe*, and earned QN/Boston a community empowerment award from the Greater Boston Lesbian and Gay Political Alliance.

The message was not that society had to change to let queers live (read: separate but equal), but that society's institutions had to make room for full participation of queers amongst heterosexuals—in the churches, the state house corridors, on the television and in the bedroom.

Homophobia keeps gay men and lesbians on the margins of straight society. Queer Nation is at its best when responding to homophobia. It fails when it falls to the temptation of holier-than-thou cannibalism motivated by good intentions.

Where does Queer Nation intend to take itself? In a hundred directions. A thousand places. The freedom to express yourself, when allowed to flourish, maximizes the individual potentialities for growth. The chief benefit of QN is as a school for queers—a school for all ages and all levels of queer consciousness—learning from one another in the direct-action classroom of the streets, the barricades and the magical, confrontational moment of coming out—coming clean as queer. □

Jarret Barrios has been an active member of Queer Nation/Boston since 1990.

Whisper

Continued from page 4

sands of readers to millions of viewers. This use of film and video as an expression of black gay thought is a historic event the impact of which cannot be fathomed at this time. It will be years before we can fully appreciate the effect of *Tongues Untied* had on the black youth who saw its national television broadcast in 1991.

There are many factors that have contributed to this outburst of black cultural gay expression. One factor is that it's a "family affair." The earlier writings of black gay people—and lesbian/feminists in particular—motivated some gay men to write themselves. This poetry and prose by black gay men, in turn, served as inspiration and text for the aforementioned film and video.

Another factor is the development of black gay political organizations, writing collectives and national networks of friends that nurture and encourage potential writers and artists to express themselves. This is particularly true in the case of video productions such as *Tongues Untied* that required the cooperation of black gay men across the country. Black gay men have developed such a national network of friendships that Marlon Riggs from his home in Oakland, Calif., could contact brothers in New York City who could in turn refer him to brothers in Washington D.C., Chicago and Philadelphia. Such networks of friends and associates were formed over the years by people who may have met for the first time at national conferences sponsored by organizations such as the National Coalition for Black Lesbians and Gays and the Black Gay and Lesbian Leadership Forum.

Still another factor is the AIDS crisis. Facing the prospect of an early death has motivated many black gay men, particularly younger men, to express themselves publicly. The closet is no longer a secure place and nothing is guaranteed by remaining silent. You're damned if you do and damned if you don't. Many brothers must literally "speak now or forever hold their piece" (of literature, art, etc.).

Can the explosion of cultural expression by black gay men witnessed in the 1980s and '90s

be considered a second "renaissance" similar to the Harlem Renaissance of the 1920s? Not really. I would argue that it is simply the continuation of the quest for African American cultural expression that received public notice during the Harlem Renaissance of the 1920s; similar to the predominantly heterosexual male Black Arts Movement of the 1960s and the black feminist and lesbian cultural work of the 1970s and '80s. The quest for African American cultural self-affirmation in a racist society that desires black invisibility has been a struggle waged for centuries. David Walker self-published his revolutionary work, *An Appeal to Coloured Citizens of the World, But in Particular, and Very Expressly to Those of the United States*, in 1829. One hundred and sixty years later, black gay men are adding their words to his cultural legacy. A key difference, of course, is that black gay men and lesbians are resisting both racial oppression in American society and sexual oppression in the African American community. The struggle is much greater, but then so is the reward.

Ron Simmons, Ph.D., is a contributor to the anthology *Brother to Brother and an assistant professor in the Department of Radio, TV and Film at Howard University.*

War

Continued from page 3

Here at home efforts were organized to prevent this war, and then to try to stop it. In virtually every state, anti-war forces mobilized. Organizers found a hunger for information about the Persian Gulf and the Middle East, reflecting the fact that the peace and social justice movement had for so long refused to address this region of the world.

In the first few months of the crisis there was strong public opinion against going to war. But as the Bush Administration manipulated developments at the UN and put together their "coalition," they were also able to bring the U.S. Congress into line. In what should be remembered as one of the most shameful moments in that institution's history, our representatives debated this critical issue for a total of three days and gave their approval for the use of force against Iraq.

Once the war began, public sentiment turned. The mass media did its part to convince people that we had to stand by our troops and support the President. In fact, the media abdicated any questioning or challenging role, accepting and broadcasting the administration's version of events verbatim.

While anti-war forces were never strong enough to change U.S. policy, we were able to help tens of thousands of people express their opposition. Demonstrations of all kinds were held in cities across the country. The single biggest protest was the January 26 march organized by the National Campaign for Peace in the Middle East. On that day, 250,000 people marched in Washington, D.C. as another 100,000 demonstrated in San Francisco and other cities. If nothing else, we were able to say to the people of the world that we opposed this war and the way our government was handling this crisis.

Lesbians and gay men played key roles in the anti-war movement (as we so often do in social movements) in both local and national organizing. But there was also debate within our community about the struggle for equality within the ranks of the military. The public challenge to the military's discriminatory practices against lesbians and gay men reached new levels. In a way, the war brought some of the differences within our movement into sharper focus as some argued that gay people should be able to serve in the Persian Gulf as others worked to bring those forces back home. The National Gay and Lesbian Task Force took flak for its position against the war in the Gulf, even though many of us are proud that our largest national organization took that stand. The debate about how our movement relates to the military is, of course, far from over. □

Leslie Cagan served as the Coordinator of the National Campaign for Peace in the Middle East from September, 1990 to May, 1991. Leslie has a long organizing history in the social justice and peace movement, including almost 20 years of activism in the lesbian/gay movement.

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Feminists

Continued from page 3

ing real solutions to real problems.

Women have responded to this obvious attempt to set the clock back by mobilizing. The National Organization for Women has called for the largest-ever march in Washington, D.C. on April 5, 1992. The "We Won't Go Back...March for Women's Lives" will send a clear message to the Supreme Court, Congress and the White House that women are angry at being treated like second-class citizens. We will not go back to the days of women dying in back alley abortions. We will not go back to the days when women were barred from jobs based on their sex, and were blamed for any unwanted sexual advances they received.

In this election year all of these topics must become issues. Congress will begin hearings on the Freedom of Choice Act and the Reproductive Health Equity Act in the spring. We will send a clear message that if they don't vote for women and reinstate our reproductive rights, they will be targeted and replaced by progressive women and men.

In addition, the formation of a new political party is underway. The Republicrats in Washington have sold out on women's rights, lesbian and gay civil rights and environmental protection, among other things. The majority of citizens don't vote because there is no option. In 1992 we will take the first steps towards offering a political choice to the people of this country.

Women nationwide felt the political become personal this year. We must now channel that anger into a productive unified force to fight the repression and move this country forward into the twenty-first century with all people as equal, regardless of sex, race, ethnicity or sexual orientation. □

Rosemary Dempsey, a lesbian, is Action Vice President of the National Organization for Women.

1967=1991

Continued from page 4

called "bo's," short for bohemians) and the political radicals (sometimes called "rah's," short for radicals). The bo's were caricatured as espousing a radicalism that consisted primarily of growing long hair, getting high, going to "be-in's," playing sitars, and of course "free love." "If everyone turns on and drops out," a prominent bo once told me while passing me a lit joint and gazing meaningfully into my eyes, "the system will collapse." The rahs generally argued that the system wouldn't collapse without a certain amount of organizing.

In most SDS chapters the rahs further divided into two caucuses: the Worker Student Alliance (organized by the Maoist Progressive Labor Party) and the New Left Caucus (which was organized originally to prevent Progressive Labor from taking over SDS). The Worker Student Alliance (WSA) argued that you couldn't end the war without fighting the imperialist system, and only working people—certainly not students—could do that successfully. The WSAers therefore cut their hair short and leafleted at factory gates. The New Lefties said workers were hopelessly bought-off reactionaries and could not be organized. To the New Lefties the way to end the war was to organize revolutionary youth, not workers.

Occasionally there were differences that ran along lines of race or gender. (The first women's caucus meeting in SDS that I remember was sparked by a male SDSer in an early campus building occupation who urged the men to make barricades and the women to make sandwiches. As I recall, he thought he was being very progressive because he said "women" instead of "chicks.")

Analogous factions can be found in ACT UP. There are moderates who focus on influencing political campaigns, there are Quakers and other pacifists who espouse principles of non-violence, and there is a more militant group who urges "upping the ante." The bo's find their contemporary counterparts in individuals for whom ACT UP is largely about hip graphics, the leather-jacket-and-buzz-cut fashion statement and getting laid.

There are also occasional internal disputes that have their roots in race or gender. For example, a group of white ACT UPers were accused of insensitivity and ineptitude when they launched a campaign against New York City's first Black health commissioner without first seeking the advice and input of ACT UP's

Black members. While the feminist consciousness of men in ACT UP has advanced beyond that of the SDSer who urged women to make sandwiches, there are still complaints that men don't take women's issues as seriously as their own.

There are no Maoists in ACT UP, yet the bitter WSA-New Left dispute has parallels in the ongoing arguments between treatment activists who seek to reform the federal AIDS research bureaucracy and other radicals who view research as only one small cog in a corrupt, unjust machine.

Just as New Lefties accused WSAers of being out of touch with the youth culture and of subverting SDS's original principles, today treatment activists accuse others of being "a lunatic fringe" that is "out of touch with the mainstream" and focused on "an agenda that has little to do with fighting AIDS." WSAers accused New Lefties of being co-opted and not seeing the war as part of a global capitalist-imperialist system. Similar accusations are made today against treatment activists: they are accused of being co-opted because they sit on government committees and—being primarily white, middle-class and male—of not appreciating how health care is systematically denied to disenfranchised groups.

Despite its diversity, an exhilarating sense of solidarity and bonhomie prevailed within SDS at least through the Spring of 1967. There were disagreements within the organization, but we never lost sight of the fact that Lyndon Johnson and his war machine were the chief enemies. We had an overwhelming sense of urgency because we knew that lives were being lost needlessly in a senseless war. We also knew that it was chiefly up to us to stop that war. It didn't matter that some of us leafleted while others did guerilla theater or that some registered voters while others planned direct action. Anything that might help end the war was okay.

Moderates and radicals, bo's and rah's, New Lefties and WSAers went to the same parties, had dinner together, included each other in late-night bull sessions, and gave each other what was predominantly constructive and insightful criticism in meetings. SDS provided a shelter from the hostility we faced outside; we drew our strength and support from an organization that we all viewed as our own.

By the summer of 1967, there were clear signs that things had begun to change. Debates between the rah's and bo's began to get more serious, while those between the New Lefties and the WSAers got more esoteric and polemical. (I remember walking into a party attended predominantly by WSAers and going confused by a budding Maoist who asked me, "So what do you think of the D of the P?" My facial expression must have betrayed my bewilderment, for I was quickly and rather condescendingly informed that "D of the P" meant "dictatorship of the proletariat.")

By late fall of '67, very few moderates were still coming to SDS meetings, the bo's usually left early to get stoned, and about every third or fourth meeting erupted in a bitter attack by a WSAer on a New Lefty or vice versa. Needless to say, the members of the various factions stopped socializing with each other and inter-factional criticism became routinely angry and destructive; charges of "racism," "lunacy," and "co-optation" were frequent.

The SDS demonstration against Secretary of Defense Robert McNamara at Harvard University in the Spring of 1967 remains a watershed event in my memory. It was in the aftermath of this action that I saw for the first time the forces that would eventually tear SDS apart. The action got a great deal of media attention—most of it negative. Anti-war demonstrations were still something of a novelty and the facts that this one was at the prestigious sanctuary of Harvard University and was directed against the nation's military chief (one of John Kennedy's best and brightest) apparently made it newsworthy as well as shameful. (In one of those ironic twists of history, the editorial in the Harvard student newspaper attacking SDS for its "disgraceful" actions was written by Bob Rafsky, who today is one of ACT UP/New York's most articulate advocates of radical direct action.)

In the wake of the McNamara demonstration, I began to notice a curious phenomenon: instead of using the media attention to reach out to potential supporters, people within each faction seemed to use the media to grandstand for the benefit of others within the same faction. At the meeting after the action, New Lefties praised what they had done and criticized the WSAers while the WSAers did the

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1967=1991

Continued from page 10

reverse. There was not even a pretense of trying to arrive at consensus or even of winning the other side to the speaker's point of view. The discussion was purely about scoring debating points—which were chiefly awarded by those of one's own faction in the form of cheers and applause but occasionally by the opposing side with hisses and boos. We continued to pay lip service to the notion of constructive self-criticism for years after, but in truth I don't believe we ever again practiced it as consistently and sincerely as we had before the McNamara demonstration.

For me, ACT UP's demonstration against Cardinal O'Connor at St. Patrick's Cathedral in New York forms a similar watershed. In the meetings leading up to the St. Pat's action, a wide variety of views about the Cardinal, the Church, and our tactics were aired in an open and supportive atmosphere. In the wake of scathing media attacks brought on by the action, what had once been clear, self-critical analysis turned quickly into defensiveness and self-justification.

Despite the problems that emerged after the McNamara demonstration, SDS to all outward appearances became increasingly successful and continued to grow through '68 and '69. The anti-war movement grew and we continued to play a vocal and visible role in the ever-more-frequent marches and demonstrations. The springs of '68 and '69 saw what was up to then the largest student strikes ever at Columbia, Berkeley, and Harvard—all initiated and led by SDS. More important, the ideas that had once seemed to emanate only from a small band of radicals in SDS became widely held. By 1969, 69 percent of students in a Gallup Poll described themselves as "doves." [Gallup Poll cited in Gitlin, Todd, *The Sixties: Years of Hope, Days of Rage*, Bantam Edition, March 1989, New York, NY, p. 409.]

But just at the point that the nation seemed ready to listen to what the SDS was saying, the organization self-destructed. At the Chicago SDS convention in June 1969, the leaders of what had been the New Left Caucus declared that Progressive Labor and the Worker Student Alliance were kicked out of SDS. WSA promptly formed itself into what it called the "real SDS." The New Left group and some of the counter-culture radicals formed a separate "real SDS," which became the Revolutionary Youth Movement (RYM) and then split into RYM I and RYM II—with RYM I becoming the Weathermen. With each of the old cliques now ensconced in its own narrowly-focused organization, there was no longer a home for people who were not part of a faction. By the end of 1969, the combined memberships of all the successors to SDS was about 80 percent less than SDS's had been the previous spring.

The result was that when student anti-war activism achieved its widest reach and most fervent pitch—from May, 1970 to April, 1971—there was no viable organization that could provide direction and coordination. In May, 1970, 30 percent of the nation's 2500 colleges and universities experienced strikes, an estimated 50 to 60 percent of all students in the country participated—with one million students joining a demonstration for the first time. [Figures from Wrenn, Rob, "May 1970 and the Decline of the Student Movement," unpublished paper, University of California, Berkeley, pp. 14-15, cited in *ibid.*] A demonstration in Washington in 1971 drew half a million people and turned into the largest civil disobedience action in this country's history—virtually shutting the city down and filling a football stadium with arrestees.

These outbursts of anti-war activism, uncoordinated and leaderless as they were, shifted public opinion and the equations of power in Washington enough to force Richard Nixon into a gradual and then more rapid troop withdrawal. By March, 1973, all U.S. combat troops were out of Vietnam; in April, 1975, the war was over.

And what became of the SDSers? After 1970, the remnants of SDS, increasingly isolated and dispirited, were engaged in irrelevant actions—such as demanding rubber safety mats for campus kitchen workers or storming Tom Sawyer's island at Disneyland. The chief purpose of these actions seemed to be to demonstrate political correctness.

Many of the same symptoms I observed in SDS in 1967 could be found in 1991 in ACT UP: fewer moderates are coming to meetings, more people are leaving early, and disputes are increasingly angry. Most worrisome is that people on both sides of the treatment issues

debate are launching frequent "zingers" at the other side—both in meetings and in press interviews—that seem designed not to find solutions and consensus but to entertain those who agree with them. Also troubling is the fact that, with its descent into factionalism, ACT UP seems to have lost its ability to self-criticize.

It is clear from hindsight that 1967 was a critical year for SDS. A genuine effort to curb factionalism, practice self-criticism and focus on the things that united the group might have saved it. For ACT UP, the coming year will be similarly pivotal. What happens will depend on its members and supporters.

In the spring of 1989, I attended a 20th anniversary reunion of SDS. There was a lot of apologizing going on among people who had not seen or heard from each other in two decades. We all mused on the opportunities for progressive change that were lost as a result of our factional bickering. One man wondered aloud, "How could we have squandered such potential? How could we have been so cruel to each other?" Many tears were shed and many hatchets were, at long last, buried.

I hope that similar sentiments do not need to be expressed at an ACT UP reunion in 2012. I hope I'm alive for such a reunion. As things are currently proceeding, I'm not optimistic on either point. □

Aldyn McKean has been a member of ACT UP/New York since its founding.

Healthcare

Continued from page 4

will never be enacted in this country, saying now? George Bush and the Republicans are advocating tax credits to help people purchase private insurance and some school clinics to care for the "innocent victims."

Most Democrats (including all the presidential candidates) advocate a mix—in a variety of permutations—of employer mandates, strengthened public plans for the unemployed, maintaining private insurance and varying degrees of cost control.

A minority of Democratic politicians and most activists, including most lesbian and gay health activists, support a single payor plan.

A single payor plan would eliminate the private insurance companies and guarantee everyone access to the same system of health care.

Supporters of a single payor system argue that only by eliminating the waste involved in maintaining the insurance companies can you afford to pay for the care of those who now receive inadequate care. They also argue that keeping everyone in the same system is the only way to prevent the poor and disenfranchised from being dumped into a second-class system.

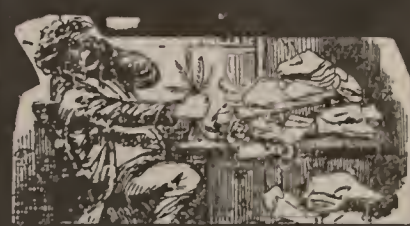
Many health economists also believe that a single payor system will be able to control costs more effectively than any of the alternatives.

What is ahead for 1992?

We must refine our understanding of what the gay and lesbian community needs from a system of universal health care, continue to build health care reform coalitions, demand the candidates talk in specifics, not generalities, and demand elected officials act and not just talk.

1991 was the year we made health care an issue. Let's make 1992 the year we make it a reality. □

Mark Kostopoulos is a founding member of ACT UP/Los Angeles, a co-convenor of National Lesbian and Gay Coalition for Universal Health Care, and a member of the Executive Committee Health Access of California.



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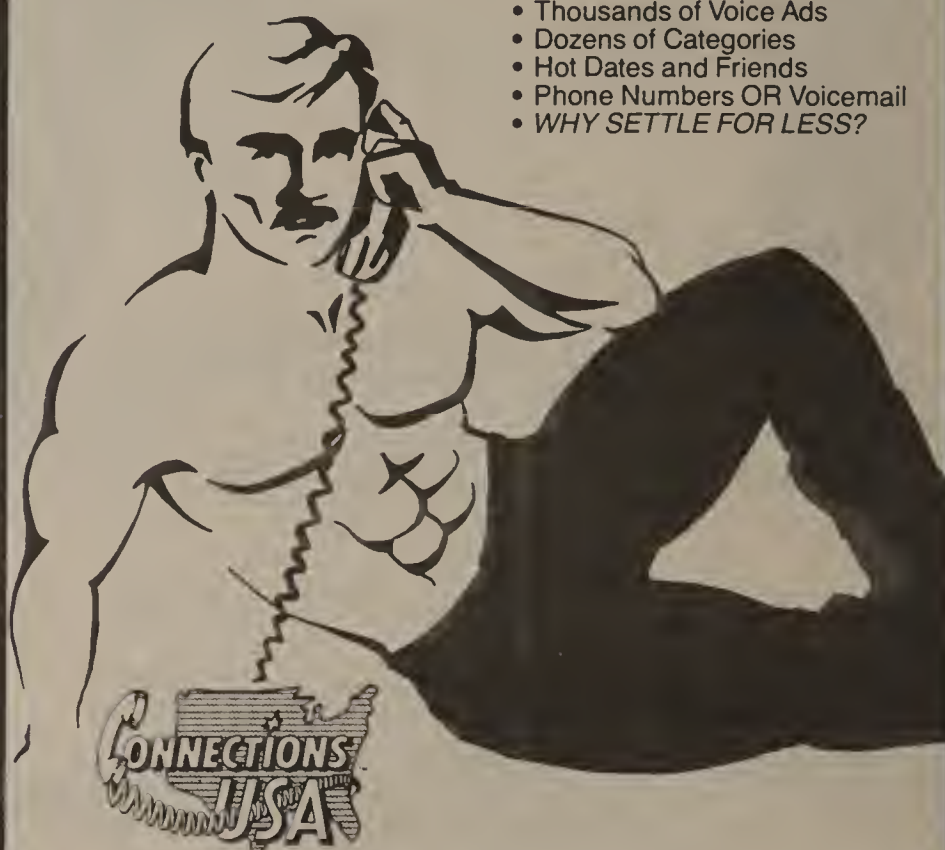
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1992

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ANNOUNCEMENTS

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TRANSFORMATION MINISTRIES

Reporter wishes to interview people who've had experience with the ex-gay transformation ministries, and with AIDS ministries associated with Exodus International. Confidentiality assured. Phone: 354-2994 (24)

CATHOLIC LESBIANS

Conference for Catholic Lesbians (CCL) 10th Anniversary National Conference, Boston Area, July 17-20, '92. Contact CCL-6N, PO Box 436, Planetarium Station, NY, NY 10024 or (607) 432-9295 (25)

INTENTIONAL COMMUNITY

We are a group committed to non-violent social change, personal growth, and inclusive, non-patriarchal spirituality. We seek others who want to live together and share resources, income, insights and spiritual time. We are especially interested in women and people of color. Call Chris or Robert at 666-9288.

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LESBIAN VOLUNTEERS NEEDED

call Cambridge shelter for battered women, including battered lesbians. Training starts Feb. 6. Call Stephanie at 354-2676 by January 24 to register. (25)

GCN NEEDS YOUR HELP

GCN began as a volunteer run organization, and we still depend heavily on volunteers. In fact, our survival now depends on more people-power! To find out how you can get involved, call 426-4469 and ask for a volunteer information package. This will give you a better sense of how our office works and the type of help we need. Below are some critical ways to get involved right away.

ANYONE CAN AUDIT

GCN needs volunteers for our audit of the 1991 books. If you can add, you are qualified to help. Please consider giving one day to GCN on January 3, 4, or 11 (Fridays and Saturdays). We will be working 9 am to 4 pm. Lunch is provided. Learn new skills, meet new people, and provide invaluable help to GCN.

MAKE A SPECIAL ISSUE HAPPEN

GCN seeks volunteers to plan and co-edit three upcoming special issues: the Annual Black History Month Supplement (February), the Lesbian and Gay Writers Supplement (March) and a special series on sex and sleaze. A great chance to learn the ins and outs of publishing a newspaper by seeing one issue through from start to finish.

PLAN A BENEFIT

Enter the thrilling world of events planning. Gain valuable experience while mobilizing the community to support GCN.

LEARN LAYOUT

Be a production volunteer! Learn about design, layout and art. If you enjoy work under pressure, this is the volunteer option for you. Production happens on Thursday nights, but there is something to learn all week.

PURSUE PROOFREADING

GCN always needs diligent readers to make sure no typos make their way into publication. Are you good at catching errors? This job might provide unique satisfaction for you. Proofing happens on Weds. and Thurs. evenings every week.

CAN YOU SPARE SOME TIME?

The Lesbian and Gay Prisoner Project needs volunteers for fabulous adventures in xeroxing, metering, fundraising and other exciting opportunities.

OUTWRITE '92 IN BOSTON

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Sex freak. Let me suck on your fingers, toes, or may a tongue bath? I'd love to hear from you! You won't be disappointed. Tracy Broxson, #079989 Florida State Prison, PO Box 747 Starke Florida, 32091

Young and sweet come on let me treat. Love to communicate that live and honest life. Love reading and sports. Let's communicate. Louis Morales #90T-5157, PO Box A-G, Fallsburg NY 12733-0116. Let's do it!

39, interests are music, classic movies, massage and cuddling. Plenty of love to share with someone special. Wayne Tubbs, PO Box 250 Draper Utah, 84020

Black and Italian male seeks correspondence from serious minded gay males. Age and race of no concern it's the heart that matters. Albert C. Farrar, #24359, Box 1989, Ely NV 89301

I have never done this before. I am only 18, I'm 100% gay. I would love to hear from anyone black, brown, white, blue, it does not matter, what's in the heart and soul is what counts. Eddie Martin, #179335, PO Box 97, McAlester OK 74502-0097

Afrikan male, bodybuilder, top man. Life can be a bonafide blessing if we both can meet...peace..C.Lloyd, #856079, 8-2D, G-A/S, PO Box 30, Pendleton, Ind 46064

Blk, 33 year old pretty and love young white meat. Seeking possible lover to have big fun with. Melvin Ric 128-956, 2-L-10, PO Box 56, Lebanon, OH 45026

Strikingly handsome black male, honest, virile, super sensual, dominant, fun loving, caring. Seeks feminine gay male or TS for friendship leading to relationship. Samson Burch, #81-A-3683, Box 149, Attica, N.Y., 14011

I was born under happy sign of Libra. Down to earth and all around easy going guy, who's 100% gay. I love music and sex of course. James Gavin, #628952, R-18, Apalachee Corr. Institution, PO Box 699-W, Sneads, FL 32460

WM, 46, seeks an exchange of thoughts and a sharing of inner selves. Frances L. Husted, #091791, Florida State Prison, PO Box 747, Starke, FL 32091. All letters will be responded to.

I am not normally a criminal but I got down on my luck. I don't expect to be getting out but I would like to correspond with people who are interested in environmental issues. Phil Dugger, E-18131, 1-A4-09, ROB. W. Represa, CA 95671

GWM, 25, passionately romantic, sincere, athletically inclined. Looking for well balanced, mature pen pal. Can't write prisoners. Jay Neill, #141128, PO Box 97, McAlester, OK 74502

Just coming out! Need special someone w/ class to lead me along the way. Long on love—short on games. Can't write prisoners. G.T. Stewart, D-97894, 3-14-232, 480 Alta Road, San Diego, CA 92179

Bi 50 yr old looking for pen pals. My interests are god and godly caring about each other and helping one another; sexual enjoyment, lotteries, fishing etc. to name a few. Eddie Major, #00080578, Delaware Correction Center, Smyrna, DE. 19977. Can't write prisoners.

I'm gay and would like a gay person in California I can write to. I'm Portuguese and Hawaiian. I like to read, surf, jog, camping, walking, talking. Gerald Silva, E-60212, California Mens Colony-East PO 8101 #6136, San Luis Obispo CA 93409-0003

Women Seeking Friends

I'll be out March of '92, looking for a female companion to share my lonely nights. I'm interested in an honest and sincere relationship, no games. Kathy Blackful, #204833, 47500 Five Mile, Plymouth, Mich. 48170

My nickname is Apache. I'm 30, am Puerto Rican indian. Looking for a good woman—Black or white, or Puerto Rican that likes to write, aged 30-45. Please send picture. Ana Roman, #OA8822, PO Box 180, Muncy, PA, 17756

28 year old, Black female, very attractive and intelligent. Lonely gay person looking for someone to correspond with. Very outgoing, soft-hearted. Bridget Smith, #216338, 47500, 5 Mile Rd, Plymouth, Mich. 48170



33 yrs old, my interests are music, basketball, and relaxing times with a loved one. Thomas Canup, PO Box 29 7101, Represa, CA 95671

I'm into queens. Wish to correspond with anyone who's feminine and gay. Fred M. Holmes, #138285, Powhatan Corr. Cen, M. Bld. C-7, State Farm, VA 23160

HIV+ inmate seeks sincere pen pal. No money involved write Clyde Burgoon, 1160-X, CMC East-CDC #E-74818, San Luis Obispo, CA 93409-0001. All letters answered.

GM, 39, neither one way or the other but very comfortable on bottom. Looking to find some people I can share thoughts with. Duncan P. McKenzie Jr. #13790, 700 Conley Lake Road, Deer Lodge, Montana, 59722-9799

GM, 33. Needs love and affection, seeking caring tender sincere loving person. Please write and we can share a smile from time to time. John V. Montour, #18857, Y.A.C.F. Star L C-16-1, Utah State Prison, PO Box 250, Draper, Utah 84020

Very lonely 25 yr old GM looking to correspond with someone I can come to care for. I am fun loving and enjoy sports, weight lifting and love to party. Fred Wheeler, C-278749, C-65, Holmes Corr. Insti., PO Box 190, Bonifay, FL 32425

GWM, doing 5 years for dumbness, and I don't get no male (smile) from no one! Not afflicted with materialitis, just looking for communication with some besides the critters I daily abide with. Roy Griffis, A-920134, Box 269, Marion Corr. Institution., PO Box 158, Lowell, FL 32663

Pretty femine Black male who would like to hear from Black men who are in the free world. I'm sorry I can't write to prisoners. No white men please! Looking for someone honest, sincere, and not into head games. Lawrence Raibon, #33325-004, PO Box 1500, El Reno, OK 73036

BGM, extremely handsome leads a very lonely and dull life in the prison system. Interests are weight lifting, stamp collecting and J.O. sessions. Jeffery Sutton, C01736, PO Box 29, Represa, CA 95671

GWM seeking a life long lover, non-prisoners only, I'm a lonely baby. Please write soon. Jerry Lee Barnett, #83876, Max. Sec. Unit, Star Rt. Box-22-B, Tucket, Ark 72168

GM looking for correspondence with right person. Please no head games or lies. James L Richards, #62461, C.T.C.F. D-H-7, PO Box 1010, Canon City, CO 81215-1010

36, Afro-American, smooth paper sack brown complexion. Into sports, very much into keeping my body physically fit. George W. Ford, #292401-12-DORM, PO Box 16, Love Lady, TS, 75851

I am in prison for non violent crime and will be out next year. I want someone to write to who understands me and maybe to start a relationship after I'm released. Harold (Curtis) Smith, #94517, R.M.S.I. 7475 Cockrillbend Rd. Nashville, TN 37243-0471

GM, seeks correspondence for a lasting friendship, companionship. I'm very lonely and need a friend to share my life with. If you are open and honest with a big heart, writel Paul J. Faulkner, #10356-OH, PO Box 137, Tillery, NC 27887

Calendar

14 Tuesday, Cambridge ♦ "Lesbian and Gay Filmmaking Today." Panel discussion moderated by Sarah Schulman to benefit *Gay Community News*. The Brattle, 40 Brattle St. \$5.50. For more info 426-4469. Pictured right: Sarah Schulman.

4 SATURDAY

Cambridge ♦ "Come Out and Bring In the New Year." Sponsored by Biversity, 11 Garden St., Harvard Sq. Smoke-free, alcohol-free. \$8, \$10. 9pm-1am. For more info 247-6683.

5 SUNDAY

Brookline ♦ Put Your Best Foot Forward Swing, Ballroom, 2-step, and tap dance lessons. All levels. For more info 522-1444.

Hull ♦ NOW of the South Shore. Monthly meeting, all welcome. Hingham Public Library. 2-4pm.

Dorchester ♦ Dorchester Gala. Monthly Potluck dinner. All welcome. For more info 825-3737.

6 MONDAY

Boston ♦ Auditions for Boston Gay Men's Chorus. Audition consists of singing a familiar song, sightreading, musical questionnaire and interview. Arlington St. Church, 351 Boylston St. 6-10pm. For more info 247-BGMC.

Boston ♦ The Committee on Lesbian, Gay, Bisexual Issues. All interested social workers and s.w. students invited to a Bisexuality discussion with members of East Coast Bisexual Network. 7pm. For more info 964-3448.

7 TUESDAY

Boston ♦ Tefillat Refuat Hanelesh. "Service of the Healing of the Soul," for Jewish Patients, their families and healthcare providers. 6pm. For more info 566-3960.

Boston ♦ Reproductive rights Task Force. Help plan for 1/22 rally celebrating the 19th anniversary of Roe v. Wade. For more info 782-1056.

8 WEDNESDAY

Boston ♦ NOW's Open House. For prospective members and activists, get involved. For more info 782-1056.

9 THURSDAY

Boston ♦ Greater Boston Business Council Networking Party. 5:30-7:30pm. Alley Cat, 1 Boylston Place. \$4 non members, \$2 GBBC members. For info 236-GBBC.

Boston ♦ Young Feminist Committee. Work on issues affecting young women, such as parental interference laws and acquaintance rape. For more info 782-1056.

Cambridge ♦ Poetry Reading by Joy Harjo, member of the Creek Tribe. Sponsored by MIT Council for the Arts. Bartos Theatre, Welsner Bldg., 20 Ames St. 7:30pm. Free. For more info 253-6773.

10 FRIDAY

Philadelphia, PA ♦ Workshop on Non-violent Action for the '90s. Trainers: George Lakey and Barbara Smith. For more info (215) 729-7458.

Somerville ♦ Lesbian Lawyers and Legal Workers. Monthly potluck meeting - new members welcome. 7pm. Free. For more info 483-3685.

12 SUNDAY

Albany, NY ♦ Jewish Feminist Gathering. Planning meeting. Albany Public Library, Washington Ave. 1pm. For more info (518) 355-9921.

14 TUESDAY

Boston ♦ "Racial and Ethnic Diversity." NOW meeting to discuss and implement approaches to maintaining diversity in NOW's membership. For more info 782-1056.

Cambridge ♦ "Lesbian and Gay Filmmaking Today." Panel discussion moderated by Sarah Schulman to benefit *Gay Community News*. The Brattle, 40 Brattle St. \$5.50. For more info 426-4469.

15 WEDNESDAY

Cambridge ♦ "Movies with a Capital Q" Screening of two films, "Just Because of Who We Are" and "On Guard." Sponsored by Les/Gay Studies and Women's Studies at MIT. For more info 253-3599.

Boston ♦ "Familles First." Workshop for Gay and Lesbian Parents. 7:45-9:15pm. The Children's Museum, 300 Congress St. \$10-\$12 For more info 426-6500 x242.

16 THURSDAY

Boston ♦ Gay, Lesbian and Bisexual Speakers Bureau Election. Election of new state officers. All members eligible to run, must be in attendance to participate. The Center, 338 Newbury St. 7pm. For more info 354-0133.

17 FRIDAY

Boston ♦ Alternative Insemination Program Orientation. FCHC, 7 Haviland St. 6-9pm. \$85 for woman and female support person. For more info 267-0900 x282.

18 SATURDAY

Cambridge ♦ Sara Cytron. One night only. New York Lesbian Comic performs at Nightstage. Indigo, 823 Main St. \$7.50. For more info 497-7200.

21 TUESDAY

Cambridge ♦ Sexual Harassment: Beyond the Hill/Thomas Dispute. Panelists include Margaret Burnham, Pol Sci Dept. and Ann Russo, Women's Studies Dept. MIT, Bldg. 4, rm 163, 77 Mass. Ave. 2-4pm. Free. For more info 253-3649.

22 WEDNESDAY

Boston ♦ "Base Camp," a play by playwright Sarah Dreher which examines 3 women's emotional/sexual relationships. Play runs Wed.-Sat. through 2/15. Triangle Theatre, 58 Berkeley St. For more info 426-3550.

Boston ♦ Greater Boston Business Council. Cocktails and hors d'oeuvres. Speaker: Ms. Polly Laurechld of Lotus. \$20 members, \$25 guests, cost includes full dinner. Reservations required. For more info 236-GBBC.

23 THURSDAY

Cambridge ♦ Screening of "Nine to Five," starring Lily Tomlin and Dolly Parton. Commentary by Film editor Kathy Malo. Sponsored by the Literature Faculty and Women's Studies at MIT. Bldg. 66, rm 110. 25 Ames St. 7pm. Free. For more info 253-3599.

Dorchester ♦ "Our Young Black Men are Dying and Nobody Seems to Care." An original musical play dealing with AIDS, poverty, homelessness, gang violence, drugs and the oppression of urban life. Show runs 1/23-25. The Strand Theatre, 543 Columbia Rd. \$17.50. For more info 296-9589, tickets 931-2000.

24 FRIDAY

Cambridge ♦ "Political Correctness: The Campaign to Silence Differences?" Panel discussion with Barbara Schulman, Yukiko Hanawa and student journalists from "Analyst" and "Thistle." Fourth in the series "Gender, Race and Ethnicity in the U.S." Bldg. 4, rm 163, 77 Mass. Ave. 2-4pm. Free. For more info 253-3649.

New York, NY ♦ Lesbian Movie Night. Two films "The Blank Point: What Is Transsexualism?" and "Linda/Les and Annie: A Love Story." The Center, 208 W 13th St. 8pm. For more info (212) 620-7310.

Los Angeles, CA ♦ The 11th Annual Lawyers for Human Rights Banquet. Speaker: Urvashi Vaid. Biltmore Hotel, 506 So. Grand Ave. \$40, \$45, \$50. For more info (213) 788-9224.

25 SATURDAY

Boston ♦ Multicultural Story Hour. For children (3-8) of Lesbian and Gay parents. FCHC, 7 Haviland St. 10-11:25am. For more info 267-0900 x292.

29 WEDNESDAY

Springfield ♦ "The Military: Mixed Message." Seminar topic at Springfield College. Open to public. Locklin Hall, rm 233. 7-9pm. Free. For more info (413) 788-3221.

SATURDAYS

Cambridge ♦ Swingtime. Monthly lesbian, gay, bi swing dance with authentic big band sound. First Sat. of month. Old Cambridge Baptist Church, 1151 Mss. Ave. 8:15-9pm. \$6 includes refreshments. For more info 629-2219.

Boston ♦ BLOW (Boston's Leathermen On Wheels). New social club for gay motorcyclists now forming. For more info and location 783-9296.

Boston ♦ Frontrunners. Meet at Metropolitan Health Club for 2 to 5-mi. run along Charles. Lockers and showers \$1.00. 10am. Also: Tues. 11:45pm. at MHC; Wed. 6:45 pm. at Hatch Shell; Sun. 3:00pm. at Jamaica Pond Boat House. Info: Sara 524-4025.

Cambridge ♦ Single Mothers' Support Group. Free drop-in group with child care, alternate Saturdays. Women's Center. 46 Pleasant St. 11am-12:30 pm. 354-8807.

Boston ♦ Pink Flamingos. TV/TS of New England. 4 to 8 pm. 338 Newbury St., 2nd flr. 247-2927.

Boston TV ♦ PrideTime—Boston G/L TV, with Cynthia Pape. 7:30 p.m. Boston Neighborhood Network, channels A3 and A8. Also on Cambridge Cable Channel 19, 7 pm. Tuesdays, and on other systems; check listings.

Jamaica Plain ♦ Women's Coffeehouse. Musical entertainment, usually. 8 pm. Crone's Harvest, 761 Centre St. \$5 suggested donation. 983-9530.

Cambridge ♦ A multicultural story hour for children aged 3-8. Sponsored by FCHC and Lesbian Mothers Group. Third Sat. of every month. Info: 267-0900 ext 292.

SUNDAYS

Woburn ♦ Chiltern Tennis Assoc. Meets each Sun. for singles and doubles. For more info (508) 670-0988.

Boston ♦ Boston Alliance of G/L Youth (BAGLY) Drop-In Center. St. John the Evangelist Church, 35 Bowdoin. (800) 42BAGLY.

Boston ♦ Work Issues Support Group. 2 to 4 pm G/L Comm. Ctr., 338 Newbury St.

Boston ♦ Boston Strikers Soccer Club. Weekly novice and club scrimmages. All levels. 3 pm. Info: Erik 423-0929 or Jeff 876-7612.

Cambridge ♦ Lesbian Sports. Magazine Field,



Memorial Dr. Spons. by DOB. Softball 4 to 6 pm; volleyball 6 pm 'til dark. \$1. Info: Steph 625-9551.

Boston ♦ Dykes Dialogue. Informal discussion group for women. The Center, 338 Newbury St. 4pm. For more info 247-2927.

Boston ♦ Metropolitan Community Church Worship/Fellowship. 131 Cambridge St. (near Govt Cir.). 7 pm. Info: Rev. Tantis 437-0420.

Boston ♦ Narcotics Anonymous. L/GM. The Center, 338 Newbury St. 8 pm. 247-2927.

Boston ♦ The Gay Dating Show. WUNR 1600AM. 10:30pm-2:30 am.

Boston ♦ Different Strokes Swim Team. Coached work-outs for swimmers of all abilities. 10:15. Info: 767-0449 or 282-3110.

MONDAYS

Manchester, NH ♦ ACT UP/NH. Meets Mondays. Manchester Public Library, 405 Pine St. 7pm. For more info (603) 647-4224.

Boston ♦ New Support Group for Recovering Women with HIV/AIDS. Sponsored by Women, Inc. Call Magda or Christine for a screening interview 442-6166.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 12:25 p.m. 262-3456.

Boston ♦ Chiltern Downhill Skiing Lessons. Monday nights at Nashoba Valley ski area. Info: Jim 843-3966.

Boston ♦ Monday Night Dinners for PWA's and Friends: about 100 people meeting every Monday at AAC for dinner. No reservations required. 6 p.m. AAC, 131 Clarendon St. 437-6200.

Dorchester ♦ Alcoholics Anonymous. First Parish Church, Mtg. Hs. Hill. Beginners 6:30, hardhats 8 p.m.

Boston ♦ Queer Nation meets 1st and 3rd Mondays at new location: Local 26, 58 Berkeley, 3rd Floor. 7:00 pm.

Worcester ♦ AIDS Project Worcester. A support group for family, friends, concerned others dealing with HIV. 305 Shrewsbury St. 7-8:30 pm. (508) 755-3773.

Cambridge ♦ Lesbian Rap Group. The Women's Center. 46 Pleasant St. 8-10 pm. 354-8807.

Cable TV ♦ "Between Takes." Often a g/l slant on events. Boston A3 Mondays 9:30 pm. Cambridge CCTV Thursdays 8:30 pm. Rhode Island Interconnect A Fridays 8:30 pm.

TUESDAYS

Boston ♦ Tefillat Refuat Hanelesh. "Service of the Healing of the Soul," for Jewish Patients, their families and healthcare providers. First Tues. of month. 6pm. For more info 566-3960.

Boston ♦ Gay Fathers of Greater Boston. Meetings held 1st and 3rd Tues. of month. Lindemann Center, 25 Staniford St. \$2 donation. 8-10pm. For info 742-7897.

Boston ♦ Boston Coalition for Black Lesbians and Gays. 2nd Tues. of month. Harriet Tubman House, 566 Columbus Ave. For more info 424-6989.

Jamaica Plain ♦ Batacoda Belles rehearsal. Open to women of color. Multicultural Arts Center, Centre St. 7-9pm. For more info 864-5067.

Providence, RI ♦ ACT UP/Rhode Island. Call for meeting place (401) 461-4191.

Gloucester ♦ Healing Circle / Positively Clean and Sober. Healing circle 6:30 to 8 p.m., open to anyone facing chronic or life-threatening illness. Pos. C&S 8 to 9 p.m., for people living with HIV and dealing with subst. abuse issues. N. Shore AIDS Project, 19 Pleasant St. (508) 283-0101.

Boston ♦ ACT UP/Boston. The Living Center, YWCA, 140 Clarendon St. 7 p.m. 49-ACTUP.

Cambridge ♦ Bisexual Women's Rap. The Women's Center. 46 Pleasant St. 7-8:30. 354-8807.

Cambridge ♦ Eating Awareness and Body Image Group. The Women's Center. 46 Pleasant St. 7-9pm. 354-8807.

Medford Radio ♦ Dyke on the Mike with the Noley Nelly Show — queer radio. WMFO 91.5FM. 10am-12pm. Tufts U. radio. For info 381-3800.

Medford ♦ "We the People"—with feminist Shelia Parks. WMFO 91.5FM. 7-9a.m. Tufts U. radio.

Worcester ♦ Support Group for HIV+ G/B Men and Their Significant Others. Closed meeting. AIDS Project Worcester, 305 Shrewsbury St. 7-8:30 p.m. (508) 755-3773.

Boston ♦ L/G Freedom Trail Band Rehearsals. No audition necessary. Mass College of Art, Longwood and Brookline Ave. 7:15 p.m. 266-0628.

Amherst ♦ P-FLAG, Pioneer Valley Monthly meetings held 2nd Tues. of month. Grace Episcopal Church, Parish Hall. 6:30 pm. For info (413) 532-4883.

WEDNESDAYS

Boston ♦ Women in the Building Trades will be offering free introductory workshops. 6:00-8:00pm from 10/30-12/4. At 555 Amory St. Call 524-3010 to pre-register or for info.

Cambridge ♦ Job search support group. Cambridge Women's Center. 6:30-8:30 pm. Info: 354-8807.

Boston ♦ Sales Networks Program for G/L Business Owners and Supporters of the Community. 7:30 to 9:30 a.m. The Center, 338 Newbury St., 2nd flr.

Registration required: Marc Spencer 262-2400.

Hyde Park ♦ Women's Pick-Up Hockey. MDC Hyde Park Rink (near Dedham). 8 to 9 a.m. Info: Janice 326-1600 x350.

Boston ♦ Boston Alliance of G/L Youth (BAGLY). Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 6 pm.; women and men meet separately 6:45 to 7:30; general meeting 7:30 pm. (800) 42-BAGLY.

Cambridge ♦ Lesbian Al-Anon. Wheelchair accessible. Women's Center, 46 Pleasant St. 6:30 to 8 p.m. 354-8807.

Springfield ♦ Names Project Meeting. New chapter with weekly quilting meetings. All welcome. Frontier. 19 Pearl St. 7 to 10 p.m. (413) 788-7459

Worcester ♦ Supporters of Worcester Area G/L Youth (SWAGLY). Social support grp. for youths 22 and under. 7 to 9 p.m. United Congregational Church, 6 Institute Road. 7 to 9 p.m. (508) 755-0005.

Boston ♦ "Say It Sister"—feminist, gay-positive radio. WMBR 88.1 FM. 7pm.

Boston ♦ Bisexual Adult Children of Alcoholics. Mass. General Hospital. 7:30 p.m. Info: Marge 259-1559.

Bridgewater ♦ S. Shore G/L Alliance. 7:30 to 9 p.m. Bridgewater Ctr. Primarily a social group of age 25+, but all welcome. Info: Glen 293-5183 or Dave 294-0367.

Worcester ♦ Support Group for HIV+ who are in Substance Abuse Recovery. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7:30 to 9 p.m. (508) 755-3773.

Amherst ♦ Queer Nation meets 6:00-7:00pm at Bangs Community Center, 70 Boltwood Walk. Info: P.O. Box 202, Hadley, MA 01035 or (413) 584-4213.

THURSDAYS

Boston ♦ The Boston Monthly HIV Medical Update. 2nd Thursday of each month at 7:30pm. John Hancock Conference Center, 40 Trinity Place (near Copley Green and Back Bay/South End Orange T stations). Info: 262-3456.

Somerville ♦ The Thursday Night Dinner Program offers meals to PWA's HIV+ and friends at the Methodist Church. One block from Davis Square Red Line Station. Info: 666-4130.

Boston ♦ Boston Area Rape Crisis Center drop-in group for women who have been raped. 492-RAPE.

Boston ♦ Names Project Quilting Bee — for the AIDS Memorial Quilt. Sewing supplies and support provided. Boston Living Ctr., 140 Clarendon St. 7th flr. 7 to 9 p.m. info 451-9003.

Portsmouth, NH ♦ Out and About. A lesbian social and support group. Info: Keryn (603) 749-5852.

Provincetown ♦ Positive PWA Coalition Weekly Rap Session. 7:30. 155 Bradford St. Peer led. (508) 487-3998.

Boston ♦ The Group. Discussion and social hour. The Center, 338 Newbury St. 734-2076.

Boston ♦ L/G Ice Hockey Practices and Intersquad Scrimmages. All levels. 9 p.m. Grtr Bos. rink. Info: John 350-6063, Al 522-1408.

Cambridge ♦ GAMIT Study Break. (GAMIT = Gays at MIT.) GAMIT lounge, 142 Memorial Dr.

Boston ♦ Coalition for Lesbian and Gay Civil Rights general meeting. Third Thurs. of every month. 6:30-8 pm. The Center, Room 206, 338 Newbury St. For info 266-2956.

Boston ♦ Lesbian and Gay Caucus of the National Writers' Union. The Center. 6-8pm. 338 Newbury St. For info 442-4693, 344-8096.

FRIDAYS

Watertown ♦ GLOW: G/L of Watertown. 395-4664.

Boston ♦ GCN Friday Night Stuffing Party. Come stuff the paper, eat pizza, and make new friends. GCN, 62 Berkeley St. 5 p.m. 426-4469.

Provincetown ♦ Safe Sex Brigade and Anti-L/G/B Violence Campaign. Volunteers meet on steps of P'Town Post Office Friday and Sunday nights at 11:30 p.m. through Labor Day. Info: ACT UP (508) 487-2063.

Danbury, CT ♦ Danbury Area Gay Men's Support Group. 312 Main St. 7:30-9pm. For more info (203) 744-0104.

Boston ♦ Friday Night at the Movies. The Center. 7pm. \$2 suggested donation, 338 Newbury St. For info 247-2927.

Calendar Guidelines

Calendar listings must be received by the Monday before the week of the event. Photos encouraged! (GCN's FAX 617-426-2723) Please specify if event is or is not wheelchair accessible and/or sign language interpreted.

Calendar listings will not under any circumstances be taken over the phone.

Please use our format for listings, including time, date, place, and a contact person. All listings must be typed. Please note that listings are printed only as space allows; we regret that we cannot print every submission.

Listings are in the 617 area code, and in Massachusetts, unless otherwise noted.

STAND UP FOR CUBA NOW

PEACE FOR CUBA

END THE BLOCKADE · NO U. S. INTERVENTION

END THE TRAVEL BAN · CLOSE GUANTANAMO NAVAL BASE

The struggle for lesbian and gay liberation must be a struggle against racism, poverty and sexism. It is a struggle for equal access to healthcare, education and human rights.

I believe we have a lot to learn from Cuba."

—Sonja DeVries, San Francisco
lesbian activist and writer, contributing
writer to Gay Community News



Now is the perfect time to call upon the U.S. government to recognize the Cuban republic, to exchange ambassadors and commence talks to reduce the hostility of the United States, and bring about lawful exchanges among and between citizens of both countries."

—Morris Kight, Los Angeles Convenor,
Gay and Lesbian Peace Concerns

In Cuba, healthcare is free and accessible to all. Compare that to this country where you only receive medical treatment if you can pay for it."

—Jorge, New York City member of
Latino Caucus of ACTUP/NY



When I was in Cuba, I was amazed – there were no homeless people on the streets, no people waiting on unemployment lines, no signs of the violence against gay people or people of color that are part of everyday life in the United States. I met gay people in Cuba who urged me to come back to the U.S. and build a movement here that demands an end to US attacks on Cuba."

—Brenda Sandburg, Washington, D.C.
lesbian activist, member of the 21st contingent
of the Venceremos Brigade



As lesbians and gay men, we know how much the U.S. press and the government lies about our lives, also why should we believe the lies they say about Cuba. This is the same government that has stood by while hundreds of thousands of people have gotten sick or died from AIDS, the same government that denies the lesbian and gay community our basic civil rights and the same government that gives the green light to every bigot. The war against Cuba has already cost us hundreds of millions of dollars. Just one example is the reactionary TV Marti, which the U.S. uses to illegally beam broadcasts into Cuba. TV Marti has already cost taxpayers \$40 million – people with AIDS could certainly put that \$40 million to real use.

We have to stand together to demand an end to the embargo against Cuba, which has hurt the Cuban people's ability to obtain food, medical supplies and resources they need. And we must say no any U.S. military action Cuba's sovereignty must be respected. Join us on January 25th.

VOLUNTEERS AND FUNDS URGENTLY NEEDED · CALL (212) 475-6910

☐ ENCLOSED IS A CONTRIBUTION OF \$ _____

☐ ENCLOSED IS \$ _____ FOR # _____
TICKETS

☐ I WOULD LIKE TO ENDORSE THE APPEAL

☐ I WANT TO HELP ORGANIZE

☐ PLEASE CALL ME WITH MORE INFORMATION

Name _____

Title _____

Organization _____

Evening phone _____

Day phone _____

Address _____

City/State/Zip _____

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Ramsey Clark
Bishop Thomas J. Gumbleton
Harry Belafonte
Alice Walker
Ruby Dee
Bishop Paul Moore
Frei Betto
Rev. Philip Berrigan
Bishop Walter Sullivan
Rev. Lucius Walker
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